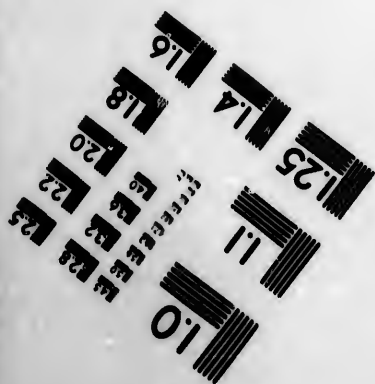
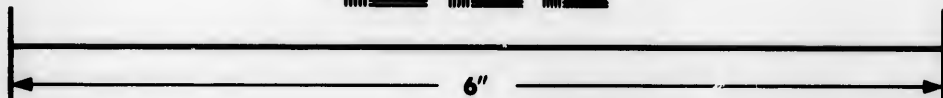
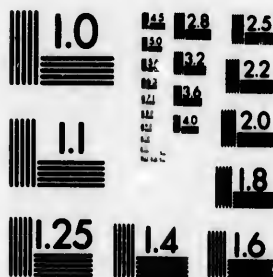


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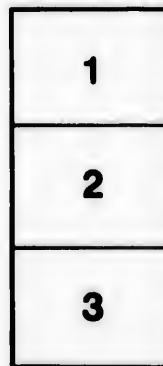
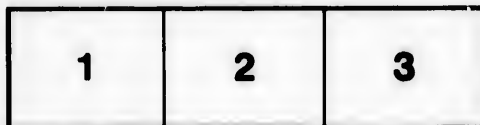
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"HE

AUTH

SYSTEMATIC GIVING

BY

"HEIRS OF GOD, JOINT HEIRS WITH CHRIST,"

BY

"JARVIS"

(J. FLORA MACLEAN)

AUTHOR OF "EPIE MELVILLE'S RED LETTER DAY," "ANECDOTES
OF PET ANIMALS," "TWO NEW YEAR'S EVES,"
"THE PATMOS EXILE," Etc., Etc.

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THE production of this little volume was occasioned by reading in the *Presbyterian Record* recently, the following resolution of the General Assembly of the Church in Canada :

"The General Assembly appoints a committee on the subject of Systematic Beneficence, for the purpose of bringing, through the press and otherwise, the important subject herein referred to, earnestly and fully before the whole Church, with the view of promoting on sound Christian principles, the heartfelt and continuous growth of liberality in connection with every department of the Church's work. Presbyteries and Sessions are requested to co-operate with the committee, and especially to assist them in gaining the ear, if possible, of all the congregations and families of the Church."

Having been encouraged by the favourable criticisms of several Conveners of Mission Boards and others, and desiring earnestly to influence some young people in whom a warm interest is felt, the author now humbly ventures to present the following pages to the eye of her readers.

JARVIS.

SYSTEMATIC GIVING.

INTRODUCTION.

BEFORE commencing to write on the subject of "Systematic Giving," would the reader join us in an imaginative ramble to the neighbouring hill top on this sweet May morning.

The sun has not yet risen, for it is only half-past five o'clock, and more than a whole hour before breakfast.

Having kindly agreed to accompany us, we would further request another stretch of imagination that would transform us into the close friends of Tennyson's "In Memoriam," before "death, like a narrow stream," intervened between them, so that our souls expand under the warmth of congenial communion of soul with soul.

We step forth, pausing a moment on the threshold, thinking of the kindly sheltering roof, the dear inmates still enjoying their restful slumbers, and of the peaceful quiet reigning around. We are on the path-way now. Ah, those supple, healthful, energetic limbs! They

are ready to go twice as far as to the summit of the hill.

We meet a cripple hobbling uncomfortably along to the village near by, and each knows the thoughts welling up in the soul of the other, without requiring to break the delicious stillness by the sound of the voice.

Oh, the freshness, the coolness, the balminess of this country air! How many breaths of it have we inhaled since we left the house?

Streaks of red, yellow, orange, lavender and purple become more radiant in the east—our eyes are by mutual, *mute* consent, fixed on one spot. "There he is," we together exclaim, as old Sol bounces up above the horizon. Ah, we are off on another silent reverie in the same direction, but roaming over a very extensive *gift* field of *warmth* and *light* and *love* and *grandeur*!

The sun rises higher and higher; life becomes visible on all sides. Men going to work, cows gathering in the yards to be milked, *sheep* and *lambs* spreading out from where they have been *folded* all night. Ah, there again!—we know just as well as if audible expression had been given to them, the line of thought on which our companion's mind is dwelling, and we think an

invisible third Friend has joined us, by the expression in the face at our side—"the angel face," telling of the soul's absorption in Divine subjects.

The budding trees are vocal now with a joyous hymn of praise. As we stand together on top of the hill, our heated cheeks fanned by the passing breeze, we note the gratification pouring into our very souls through the channels of each of our seven senses—those wondrous gifts of God.

We think of "The God of Abraham, of Isaac, and of Jacob"—the God that has cared for us all our lives long—of "Jesus Christ, the *same yesterday, and to-day, and forever.*" We think of Bethlehem's Babe, of the Cross and of the *empty tomb*, and of many—yea, innumerable instances, incidents, and *special* blessed *memories*. Thank God for that most wonderful of His gifts, the gift of memory—blessed memories, we say, of the Saviour's love tokens as *our own* beloved Master, and of God's wonderful *personal* dealings with each of us.

With our whole hearts and souls we reverently say, with eyes uplifted to Heaven, before beginning to retrace our steps, the hymn taught us in the nursery:—

“ When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In *wonder, love and praise.*

O, how shall words with equal warmth
The gratitude declare
That glows within my ravished heart ;
But Thou canst read it there.

Thy Providence my life sustained,
And all my wants redrest ;
When in the silent womb I lay,
And hung upon the breast.

To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learned
To form themselves in prayer.

Unnumbered comforts to my soul
Thy *tender* care bestowed,
Before my infant heart conceived
From whom these comforts flowed.

When in the slippery paths of youth
With heedless steps I ran ;
Thine arms unseen conveyed me safe,
And led me up to man.

Through hidden dangers, toils and death,
It gently cleared my way ;
And through the pleasing snares of vice,
More to be feared than they.

When worn with sickness, oft hast Thou
With health renewed my face;
And when in sins and sorrows sunk,
Revived my soul with grace.

Thy bounteous hand with worldly bliss
Hath made my cup run o'er;
And in a *kind and faithful friend*,
Hath *doubled* all my store.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes these gifts with joy.

Through every period of my life
Thy goodness I'll proclaim;
And after death, in distant worlds,
Resume the glorious theme.

When nature fails, and day and night
Divide Thy works no more;
My ever grateful heart, O Lord,
Thy mercy shall adore.

Through all eternity to Thee
A joyful song I'll raise;
For O, Eternity's too short
To utter all Thy praise."

Of course the Christian reader does not require to be reminded in the following pages that the tithe of his income is not his own

to *give*; it is the Lord's by right *always*, and the man or woman who is not handing over for the Lord's work this proportion of his or her possessions, is simply robbing God of His own, just as much as if one were to appropriate a *principal* belonging to another and from which he had the privilege granted him of using the interest.

So our "Systematic Giving" has only to do with what we give over and above the tenth part.

We propose to divide the ideas which, by God's own hand helping us, we shall be enabled to transcribe, somewhat as follows:

What to give; namely—*money, work, with time and influence.*

Included with these will be the suggestions as to *when* to give, and *how*, and to *whom* to, or in what *channels* to give.

These thoughts then will form the basis of our theme.



CHAPTER I.

"Sons of God, joint heirs with Christ."

A HOUSE divided against itself cannot stand."—"E pluribus unum," "Union is strength."

Every-day life proves the profound truth of these two statements.

When the members of a household belong to *one family only*, the interests, the aims, the pleasures and the joys—aye, and the sorrows also, are *one*, and nothing is so near the heart of the parent and that of each child of that parent, as the general advancement and improvement of the family and of the family property.

The sons and the daughters are entrusted, according to years and ability, with departments to experiment upon, and to do their best to increase the value and extent of that to which they are themselves the heirs. They love their father, and they love one another, and sweet to each soul is the approbation of that beloved parent.

And so the work goes cheerily on. "Many hands

make light work," and *love* makes even the heaviest labor light.

Pocket money, and by-and-by earnings, are eagerly laid out to enclose a new bit of ground, or to engage an additional workman, or for some other well-planned object tending to the general aggrandizement of the future inheritance, but all the while having *deep, true, ardent* filial love as the root, the mainspring, the chief motive power of every effort.

And as the members of this intelligent "home circle" are reading and hearing daily of "systems of stars" with their regulating suns, in the great science of Astronomy; of systems of rocks and petrifications in the bowels of the earth; of systems of railways, of telegraph wires, and of telephones, of wheels in machinery, and of the systematic arrangement throughout the wide range of the wonderful vegetable creation, as well as the system pervading the marvelous mechanism of the human body, the beautiful systematic arrangement of the fibres of nerves and so forth—they see that they will be able to accomplish more in less time, and with less expenditure of strength, by introducing system into their plans for fulfilling their Father's trusts.

"Giving"—"Systematic Giving"—to their own beloved Father, God! How is it possible for the "heirs," the "joint heirs with Christ," the "elder brother," ever to think of their renderings to God, be it work, or time, or influence, or money, in the light of "giving."

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Still we must stick to the theme as entitled above, "Systematic Giving," and strive to delineate something that may prove helpful to those who are anxiously seeking to do their best with their Heavenly Father's trusts.

To begin with perhaps the least important and the easiest to give, we will first speak of *money*.

How much have we? How much per year? Divide that sum by fifty-two and find out how much per week; divide again by seven and find how much per day. Then of this sum we are at last *quite convinced*, after much consideration for years past, that of this sum, be it much or little, the tenth is not ours at all. In fact, if we touch upon it we are thieving, and thieving from God.

So after we have each laid aside the tenth we may *commence* "Systematic Giving" with some of the balance left.

With which end of this balance are we to commence "Systematic Giving"? The *first* part, or what remains after our wants are supplied?

The writer used to make many inquiries on this very point, sometimes of worthy Divines, of Superintendents of Sabbath Schools, and of pious, well-read Christians of different degrees of experience in Christian life, and of different denominations in the Christian Church, but notwithstanding much verbose discussion, could never get the question distinctly and satisfactorily answered. Every person consulted, appeared to be indefinite in his own mind upon the matter.

It was perhaps *well* to be thus thrown back on God's own pure, definite, reliable word of truth, which was diligently searched, and of course, according to God's sure word of promise, "Seek and ye shall find," the answer *was found*—so clear, so pointed and exact, that it could be measured with a ruler.

Take the case, the minimum case, of a poor illiterate girl, who is nevertheless a dear child of God, who knows that the loving Saviour is *her* "Elder Brother," and is even beginning to realize as she moves about performing menial duties at the bidding of her mistress, that she is a "Joint heir" with that "Elder Brother" to an "Eternal Inheritance" of a *deeper, fuller, richer, far more glorious and enjoyable Heaven of peace, love, joy*, than that which has already begun in her own heart, purifying its springs of action and filling it with *love, love, love* to her Heavenly Father, and to His entire kingdom in Heaven and on earth.

This girl's wages per month are (we are, you remember, stating a minimum case) only three dollars.

What can three dollars a month do towards necessary clothing, hat, boots, gown, gloves, etc.?

Seventy-five cents per week or less—surely there is nothing to invest in that "Eternal Inheritance" out of so small a sum as this. Besides, if we were to deduct the *tenth* which is to be *returned* at once to her Heavenly Father from whom all came at the outset, the amount remaining is but $67\frac{1}{2}$ cts. per week.

Well, what we want to make out now at this point is whether she is to go and procure the boots, the

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gown, the hat and the gloves *first*, and take out of the balance remaining for "systematic giving."

We are all familiar with the beautiful comforting verse in I Peter, v. 7, "Casting all your care on Him, for He careth for you." The text applies only to God's children—to those who are striving to rule their lives by the measure He has delineated so plainly in His own word. And if we turn to Matt., chap. vi. and verse 33, and link the two passages together, as all passages in the "Book of Holy Inspiration" can be united, as it were, into a precious chain, each link related to the other, we think the reader will find the same *certain* answer as the writer sought and found. "Seek *ye first* the kingdom of God and His righteousness; and *all* these things shall be added unto you."

We cannot possibly expect the latter part of the verse to be fulfilled to us unless we are fully doing the part so distinctly assigned to us in the verse just quoted. Nor have we any right whatsoever to act upon the gracious invitation, "Casting all your care on Him, for He careth for you," unless we "seek *first* the kingdom of God and His righteousness."

Then by all means we say, let this humble servant of God, without fear of "to-morrow" and its necessities, *give* (we do not relish the word) "systematically" whatever proportion the Heaven-born measure of love in her own heart suggests, *before* she expends a farthing for her earthly wants, towards the advancement of her Heavenly Father's kingdom—a little investment of her own where "neither moth nor rust" can

destroy, a something wherewith to answer her Lord when He puts the solemn question to her, as He will to each one of the "heirs" to the "Eternal Inheritance," What hast thou done with thy talent?

What porportion of the sixty-seven and a half cents per week should be given must be determined by the possessor. We know how utterly incalculable has become the principal, interest and compound interest, through the instrumentality of a few Divine words from an All-Powerful Source, of what was originally only *two little mites*, so it is not *amount* that counts with God. The two mites have been used by Him to do more than the many millions given by rich donors. Therefore the proportion decided upon should be a matter between God and the soul alone. But having once made a vow as to how much is to be set aside for the Master's use, see that no whim—no necessity, seemingly—be allowed in the slightest degree to encroach upon it, and as the income increases proportionately increase the "systematic giving."

Then we can say to that young Christian girl, the promise roll is all your own.

"Fear not; ye are of more value than many sparrows."

"For your Heavenly Father knoweth that ye have need of these things."

"Cast your burden on the Lord and He will sustain thee."

"Be careful for nothing, but in *every* thing by prayer

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and supplication, with thanksgiving, let your requests be made known to God."

And she may rest assured that when she asks for "bread" she will not be given a "stone," nor for a "fish" a "scorpion."

The writer has heard of a young Christian girl who was sometimes in great need of money, but who was making an effort to give *first* to God, that on taking her wants to the throne of grace, there were miracles by hundreds performed in her daily life.

The weather would suddenly and unexpectedly and *unseasonably* become suited to the thin or the thick garment until a change could be procured. Or money would come from some unthought-of quarter, so that while her love to the Master who was "caring for all these things" so tenderly, was greatly increased, so was her trust increased till she actually got *past* being "anxious" for any earthly thing.

Thus was her Heavenly Father adding the "more abundantly" to what she asked for, by giving her over and above "more than she had asked or thought of," things for the "Eternal Inheritance" too, namely, increase of the two best Christian graces—Love and Trust.

If God interested Himself sufficiently in the little minor details of the life of the children of Israel of old as to make their garments to wax not old in forty years, *surely* He is *as able* and *as willing* to do the like in the case of *any* of His own true followers of the *present day*.

We have no right to question how or by what

methods, or to what extent He will provide for the wants of His people. All *we* have to do is our own appointed duty faithfully, and to trust ourselves *implicitly* to His care in *all things temporal and spiritual*.

The case we have stated will adapt itself to all men, women and children who are earning wages or salaries, or who are receiving pocket money in whatever way, so it perhaps covers more population ground than any other that could be cited.

But there are many people whose incomes are uncertain, changing sometimes with a jerk, for instance, the thousands of people who are engaged in private tuition; the income is liable to constant fluctuations even in the course of a half term; also those engaged with agencies on commission, and many other kinds of business. Those who bring the produce of their lands and their dairies to market, their profits are as variable as the winds, and yet amongst each of these classes there are very many of God's dear children anxious to know their duty as "joint heirs with Christ," and to do it faithfully.

To the first of these we would suggest that a minimum sum per term be fixed upon and *kept to regularly and systematically*, and this regular sum proportionately added to according to increase of income.

Whatever else you dispense with, see to it that the daily, weekly, monthly or quarterly *returns* to the Master are never interfered with, no matter how strong the temptation to do so may be. This is of course

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not counting the tenth, which was never yours to touch at all.

In the case of commission agents and all those whose business returns fluctuate very much *daily*, we would advise that in the same way a *daily certain* minimum proportion be kept out of each day's profits, to be added to proportionately according as the profits rise above the minimum standard. And in the other classes mentioned we think there can be no better way than this of setting aside *certainly* a minimum proportion of the day's or the week's profits and adding to it proportionately.

Doing this regularly, faithfully, unflinchingly, and at the same time implicitly trusting in the All-Powerful, Ever-Watchful care of Him of whom it hath been said, "He faileth not," we believe that unto the systematic giver will be given for the supply of his daily necessities according to the *measure* and *implicitness* of his trust.

"He who hath led will lead
All through the wilderness ;
He who hath fed will feed ;
He who hath blessed will bless ;
He who hath heard thy cry
Will never close His ear ;
He who hath marked thy faintest sigh
Will not forget thy tear ;
He loveth always, faileth never,
So rest on *Him to-day, forever !*

“ He who hath made thee whole
Will heal thee day by day ;
He who hath spoken to thy soul
Hath many things to say ;
He who hath gently taught,
Yet more will He make thee know ;
He who so wondrously hath wrought,
Yet greater things will show ;
He loveth always, faileth never ;
So rest on *Him to-day, forever !*

“ He who hath made thee nigh
Will draw thee nearer still ;
He who hath given the *first supply*
Will *satisfy* and *fill* ;
He who hath given thee grace
Yet *more* and *more* will send ;
He who hath set thee in the race
Will speed thee to the end ;
He loveth always, faileth never ;
So rest on *Him to-day, forever !*

“ He who hath won thy heart
Will keep it true and free ;
He who hath shown thee what thou art
Will show Himself to thee ;
He who hast *bid thee live,*
And made thy life His own,
Life more abundantly will give,
And keep it still His own ;
He loveth always, faileth never ;
So rest on Him *to-day, forever !*

“ Then *trust Him for to-day*
As thine *unsailing* friend,
And let Him lead thee all the way,
Who loveth to the end,
And let the *morrow* rest
In His beloved hand ;
His good is better than our best,
As we shall understand,
If trusting Him who faileth never,
We *rest* on Him *to-day, forever !* ”





CHAPTER II.

THERE were once two flower gardens situated within a few blocks of each other, within the limits of a certain city. The gardens consisted of quite a number of neatly laid out flower plots.

The owners of these gardens respectively were ladies who were no relation to each other, were totally unlike in appearance, and whose natural dispositions were even more dissimilar than their forms and features. The elder of the two, from long habit of self-love, self-esteem, etc., had become so completely wrapt up in self and the surroundings that ministered to the gratification of self, that all unconsciously the very garden she laboured so laboriously to make the envy of her neighbours, suffered from self-absorption.

As the summer advanced the difference in the richness and quantity of blossoms in the two gardens became more and more apparent to friends who were in the way of frequently seeing them both.

In that of the lady whose self-absorbed disposition we have been describing, the flowers, though carefully watered and watched and kept free from weeds, became smaller and smaller and fewer and fewer, dwindling away to insignificance simply for want of

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plucking and "*scattering*." She tried to retain them for self enjoyment alone, and the natural consequence followed.

The flowers in the other garden, on the contrary, were cultivated with a loving heart and freely gathered and bestowed on every comer and goer. The chief pleasure they gave the owner consisted in that of giving them away, and in witnessing the joy of the recipients of her floral gifts. The little children all around knew *that* garden. They knew they had only to come and present a bright little eye between the pickets of the fence, to get a kiss from the lady and a pretty sprig of starry calliopsis and sweet scented mignonette, or a bright bit of gay geranium.

It is not to be wondered at, then, that fresh blossoms kept coming thicker and faster, and far richer than those that were plucked with so generous a hand.

"Systematic Giving," then, we say impoverishes no man. God never allows Himself to be any man's debtor. To withhold our hand from giving is, in fact, to injure and to wrong ourselves—to suffer contraction and dwarfing of our own souls, instead of the expansion we might otherwise enjoy.

And this recalls to mind a beautiful allegory which the writer has read, and which is now out of print and may therefore come with freshness to the reader's notice. It was entitled "The Old Man's Home."

In a pretty secluded village, situated on the banks of a gently winding stream, there lived, in years long gone by, a man with his wife and five children.

The picturesque little cottage, covered with woodbine and roses, in which they dwelt, was their own property, and a sweet, happyhome it was.

Here they had lived in peace and happiness and comparative health for quite a number of years. Few families could boast of a more calm, unruffled flow of domestic comfort and enjoyment of life than the members of this household.

The rose covered cottage contained the world or each, and it and its inmates was the centre around which all their thoughts, actions and motives revolved.

Many a time it occurred to the husband and father as he worked away daily improving his little property, and meditating on his happy and prosperous condition, that he really had all that his heart could desire, and that there was nothing left out of his lot in life to wish for.

An affectionate, industrious, thrifty wife—dear sweet, intelligent, healthy children, ever trying to please their parents by good behaviour and by many tokens of thoughtful love—means to provide for all the reasonable wants of his family and for occasional indulgences and extra pleasures, besides having a snug little sum in the bank to be in readiness against a rainy day, *in case* such should ever come.

But year after year went quietly and peacefully on without a shadow of a rainy day, till he began to doubt or to forget that it might not be "always May" with him and his. Alas! (or shall we say "alas"?) very great changes and very dark days proved to be

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part of the plan or pattern to be wrought out by the Divine Hand in the woof and weft of this individual's earthly pilgrimage.

When his eldest daughter was approaching her seventeenth birthday in the month of June of a certain year, she was suddenly stricken down with a malignant fever which infected and devastated the village for many weeks, silently entering house after house, and leaving vacant chairs and sorrowing hearts in its wake.

This lovely, gentle girl, the joy and pride of her father's heart, lay tossing from side to side on her couch, the bloom of her beautiful cheeks deepened into the flush of burning fever, and her rich golden hair, usually so neatly and so gracefully arranged, straying in disheveled masses over the snowy counterpane.

Soon the verdict went forth that death was in the cup.

That this treasure should be going from them seemed utterly impossible to believe. Death was an unknown stranger to this household, and the very happiness and peacefulness of their past lives rendered a realization of the solemn fact almost beyond their grasp.

At midnight the dreaded call came, and by the same hour the following night the youngest, a darling bright little girl of three, also lay cold in death. Two days subsequently, the mother and her three bright boys, aged nine, eleven and fifteen respectively, were smitten down with the same cruel disease, and within the short space of ten days from the first appearance of the fever in the once happy home, the grave had closed over the mother and all the children.

The bereaved father and husband left thus entirely alone, refused at first to be comforted by such kind neighbours and pious friends as ventured to brave the danger of infection, and at length, unable to bear the desolation of his position, wandered away from the too familiar scenes of past joys now gone forever.

Bereft of reason, he wandered from place to place, never caring to retrace his steps. Had he returned to the place where once had stood the rose covered cottage, he would indeed have found it no longer there for by some accident during the illness of his family a burning cinder had been dropped in among some wood (at least, so the neighbours supposed), and after smouldering away slowly for days, suddenly burst into flames, and before help arrived all was reduced to ashes.

But the wanderer never thought of returning, and in his state of mental aberration no remembrance of his property appeared to enter his poor distraught mind.

The bank in which his savings had been placed had failed and his money was all lost, but he never knew it, and if he had known of the failure, of what consequence was it *now* to him? Efforts were made by the villagers from time to time to discover what had become of their once prosperous neighbour, but without success. He was found by some sportsmen one day in a wood, not able to tell whence he came, and evidently quite deranged. He assured the gentlemen that he was on his journey *home*, would reach it "tomorrow," and that his family were waiting for him.

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The sportsmen sent the police to have him conveyed to an insane asylum, where he lived under severe restraint (well meant, no doubt, but in this case most cruel) for many years, till he became an old grey-haired man with bent shoulders and shuffling gait.

In time past lunatic asylums were not managed in the same judicious manner that they are in later days. The unfortunate inmates were treated with inhumanity, and no trouble was taken to find out the point or points where the reason failed to aid the thoughts of the brain, and mild types of insanity were treated with like harsh restraint as the more awful ones. Therefore, when a stage coach overtook this poor fellow one day, when he had, after years of foiled attempts, effected his escape from the institution where he had been confined, the travellers and stage driver were mystified to see him vainly trying to hide with the cuffs of his coat sleeves the deep discoloured marks which *iron hand-cuffs* had left on the wrinkled wrists

Of course they supposed he must be an escaped criminal, and imagination was busy conjecturing what degree of enormity the forlorn wretch had reached.

Was it murder? And was it wife, or child, or brother, or companion, whose life he had in rage and hatred taken?

The timid, shrinking manner, combined with the stealthy efforts at concealment, first of himself as the stage gained on him, and then of the wounded wrists, when he had at last with great difficulty been persuaded to take a seat beside the occupants of the

vehicle, together served to produce in the minds of all a painful and awe-stricken doubt of the poor fellow.

Who could he be? Whence had he come? and whither was he going?

The questions were put with cautious wording, sometimes by one and sometimes by another, while the others bent an attentive ear to catch the answers given in a thin, weak, aged voice.

The name by which he had been known seemed to be as completely lost as if he had never had one, so that no definite information on that point could be elicited.

There was a number *fifty-eight* marked distinctly on the collar of his coat, and also on his coloured handkerchief when he drew the latter forth to wipe the perspiration which still covered his face and neck, either from fear or from the exertions he had made to keep himself invisible.

Probably by this number he had been known while an inmate of the asylum.

His only reply to the second question was a look of intense dread as he cast his eyes over either shoulder, at the same time beseeching the passengers to let no one take him away.

But when asked after a considerable interval "where he was going," the aged face became illuminated by a smile of exquisite joy and placidity, and pointing in a westerly direction towards the setting sun which was disappearing beneath a bank of glorious colouring, he exclaimed in a clear, distinct voice, "I am going *home*,

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and I hope to be there *to-morrow*, and my wife and children are waiting for me." A thought of possible madness flashed across the minds of the questioners. The old man's face had assumed an expression of child-like simplicity, and his own reflections on the prospect of his journey's speedy termination seemed sufficient occupation for all his thoughts.

Again his face lighted up with gratification and delight as one or two of the passengers handed him small coins from their purses.

Ah! here they thought they had found a clue to vice and crime in the old man! He was evidently passionately fond of money. His besetting sin was that, which has been called "the root of all evil," namely "the love of money."

The donors expected to see the eagerly grasped gifts as eagerly and carefully deposited in some filthy, well-worn, miserly looking receptacle, but no! What was their astonishment to see him immediately hand over the pieces of silver to the stage driver, murmuring some familiar words about "moth and rust," and about "where your treasure is there will your heart be also." Nay, when he saw the good-hearted driver again in turn insist on handing the money over to another person, asking that it be given to some good object, the old man laughed outright with childish joy, his whole countenance beaming with pleasurable excitement. The soliloquies which he incoherently indulged in for some time afterwards, revealed the "blessed" pureness of heart of the aged child of God in a way that

the listeners never forgot. Verily, he was of those of whom our Saviour has said that "They shall see God."

It became quite apparent that his eagerness and evident joy in accepting the money in the first place, and which had been wrongly judged to arise from avaricious greed, arose solely from his large-hearted gladness that two of his travelling companions were *benefiting their own souls* by the act of *giving*.

Similar motives for his own sake had caused him immediately to pass the gifts on to the coach driver, who had shown him kindness, and gained his affections by taking him up in his weariness. Coupled with this last feeling was the habitual knowledge ever present with him that his treasures were not of earth at all, and that he must "lay up" everything for the Eternal Home to which he was going. It had been his invariable habit ever since his sorrows, to give away anything he received, realizing with beautiful child-like simplicity, that he was thus only forwarding it to "the home" where all his "treasure" was already "laid up," and to which he always expected himself to arrive not later than "to-morrow."

The kind sympathy shown him by the driver had caused the tenderness of his loving child-like heart to go out towards him, so that he clapped his withered hands with glee when he saw his kind, new friend in *what do his soul good* by passing the silver over to another, and thus "lay up" some "treasure" for *himself also* in that "home beyond."

Ah yes, it was a beautiful, never-to-be-forgotten

lesson that those travellers learned on their journey that day. It was, we are sorry to say, rudely interrupted by some officers from the lunatic asylum, who now overtook their escaped patient.

In vain he wept and besought them to let him hasten on his journey, that he would reach his "home to-morrow," and that his wife and children were awaiting his arrival.

Those who had been sent to hunt for and recapture him had no authority to do otherwise than carry out the orders of their superior officers, so the hand-cuffs were produced and refastened upon the bruised wrists, and amid tears and heart-rending petitions, the poor old man was lifted into the conveyance that was to bear him back to the asylum, where he had been so long kept in close confinement.

The humane passengers of the coach, who had become deeply interested in his pitiful case, tried to use their influence in his behalf and to advise different treatment, but of course it was useless for any person to interfere at the present juncture of affairs.

A few days later, however, one of the travellers, a gentleman whose name was well known and whose influence had weight, made it his duty to call at the institution and hold an interview with the superintendent, offering to become himself responsible for the care of the patient, and asking to be permitted to have him removed to a refuge for the aged and infirm, of which he was himself one of the directors. The re-

quest was granted, and the change seemed most beneficial to the health and spirits of the invalid.

Here he was allowed to walk about freely in the enclosure, and even in the neighbourhood of the refuge; for he always returned safely at nightfall, murmuring incoherently that he would pursue his journey and reach "home to-morrow."

The caretaker had a little girl of nine years of age who soon made great friends with the old man. Hand in hand they took many walks together, chatting away quite familiarly, until the child began to take a warm interest in the home to which her aged friend was journeying, and the dear relatives who were ready to welcome him when he reached it.

When her parents became aware of the constant theme of conversation between the two, they tried to break the intimacy, fearing the child's mind and spirits might become affected by dwelling ever on the one subject; but the little one so pined for her favorite companionship that the parents were obliged to indulge her. So, day after day, the two would sit for hours together on a rude bench in the enclosure.

Visitors frequently bestowed little attentions in the way of sixpences, fruit and flowers, on the old man, whose attenuated frame and placid countenance never failed to attract their attention. These he invariably passed on, for the reasons which we already know, to his little friend, and she again, quite understanding their mutual motives for so doing, sped fast on "swift and beautiful feet" and distributed the gifts to the other inmates, rarely keeping any portion for herself.

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The silver pieces and pence were always dropped into a private money box kept in her own bed-room, and intended for a certain charitable object, and which was not opened until after the old man's death.

For only a few months after he had become an inmate of the refuge, she missed him once for a whole day.

She wandered about waiting for him for many hours, and then when her patience was quite exhausted, she forced her way to those who were sure to be able to give her the information she desired concerning the old man.

Very tenderly they told her that through the night he had *completed* the journey he had trod so long, and was *even* now enjoying a welcome from the wife and children who had preceded him to "the old man's home."

Ah, would that we were *all* insane, if indeed it were insanity to be "in the world, but not of it," to have the mind so absorbed by longings and aspirations connected with Eternity and the home beyond the grave as to be oblivious to every thing else, and to be ready to *give* our all in the same beautiful, trustful, child-like manner as the subject of this allegory.

When a little funeral procession wended its way to the quiet church-yard two days afterwards, the little girl who had lost her much cherished friend scarcely connected the one with the other. The old man had reached in safety the home where all his desires and affections were centered, and with this fact she, with entire self-forgetfulness, took complete satisfaction.

In loving remembrance of the "life hid with Christ in God," which had lighted up the Refuge for these few brief months, the inmates and officials raised a small head-stone to mark the spot to which his earthly remains were consigned.

The words engraved upon the stone were these:—" I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." And below:—" For where your treasure is, there will your heart be also."

The time-worn, old-fashioned device of hands clasping each other which surmounted the quoted texts, had a few hieroglyphics arching it, which, on closer inspection, read thus, evidently taken from some obscure poem:—" Then 'vanished hands' you'll clasp again."



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CHAPTER III.

BY this time we hope we have come to the undoubted conclusion that giving systematically ought to be the pleasurable duty of the "sons of God, joint heirs with Christ," and not only so, but that we realize in some small measure the inestimable benefit to our own souls thus done.

Before leaving the subject of *money giving*, we shall take a retrospective glance at history, and bring before the mind of the reader some men and women who have made "their lives sublime" by the beneficent use of money, entrusted to them by the Heavenly Father.

And in this connection we would remember to say that very great and thoughtful consideration as to our objects of giving is absolutely necessary.

These objects may be varied from time to time, perhaps yearly, or quarterly, or even monthly, but if the "heir" is to "occupy" fully and worthily, his mind should be quite settled as to the channels for his money to flow. At the same time it would be well to try also to be prepared for sudden emergencies as they arise. We often quote with perhaps a faint odour of self-righteous satisfaction, the Master's most precious commendation, "Inasmuch as ye have done it to one

of the least of these my brethren, ye have done it unto me," but we are hardly as ready to bear in our memories the equally important and solemn *condemnation*, "Inasmuch as ye did it *not* to *one* of the least of these, ye did it *not* to *me*." Therefore, it is well and advisable to keep by us, if possible, something for what we may term, "Inasmuch" emergencies.

The schemes in connection with the Church form of each individual should commend themselves primarily to the giver's notice, and proportions be assigned to them according as their usefulness is estimated. We would refer our readers to Chapter VI., where will be found a synopsis of the schemes and Missionary work of the Congregational, Baptist, Methodist, Episcopalian and Presbyterian denominations, as gathered from the yearly records, and other sources.

The address of the treasurer in each department is supplied for the convenience of those desiring to find channels for Christian beneficence.

After these no one need be at a loss in this nineteenth century to find suitable objects for beneficence. They stretch out and yawn with hungry open mouths in every direction.

Thank God for our nineteenth century asylums for every possible class of His needy or afflicted creatures. We have our "homes for incurables," our "hospitals for sick children," our "orphans' homes," our asylums for the deaf, the dumb, the blind, and for those more to be pitied than any others, who are under the dark and mysterious dispensation of dethroned reason.

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And thank God for the nineteenth century illumination of many Christian hearts which has caused them to give tangible expression to their thankfulness for the unbounded privileges of the age in which they live, by founding and setting in motion these benevolent institutions.

An open Bible, a preached Gospel, religious freedom, advancement in printing, and, indeed, the lightening and shortening of labour in every department of work, by invention and machinery, which gives mankind in general, *time* and *opportunity* for the appreciation and enjoyment of the vast accumulations of literature so freely disseminated throughout the entire world from ocean to ocean. We have only to take a glance through the extensive catalogues representing the rows and shelves of finely bound books in our luxurious free libraries, to see the advanced stage to which culture and thought have reached. We see there side by side with all the old standard authors, Josephus, Cicero, Homer, Plutarch, and so forth, our later literary stars, whose appreciation by the intelligent nineteenth century mind is evinced by neglect and crowding out of literature of a lighter and more frivolous stamp. Our Macaulay, Coleridge, Thackeray, Froude, Carlyle, Emerson, Brewster, Kinglake, Layard, Livingston, Kingston, Franklin, Herschell, Millar, Dawson, Butler, Paley, Robertson and Robinson, Christopher North, Allison, Pollock, Milton, Sigourney, Hemans, Adelaide Proctor, Jean Ingello, Havergal, Hannah Moore, Barbauld, and where shall we stop? Not surely till we have named

those authors who are infusing the very essence of the *giving spirit* into the hearts and minds of our young girls and growing boys—such books as Charlesworth's "Ministering Children," Ballantyne's "Dusty Diamonds," Havergal's "Bruey" and "Kept for the Master's Use"; the "Pansy" books, S. S. Hewlett's "Daughters of the King," and the papers and magazines and leaflets that convey to us such soul-reviving and heart-warming intelligence from our missionary fields.

And what has been at the very fountain-head of this brilliant, glorious stream of literature? Is it not the unprecedented educational advantages of the age?

In Britain and her colonies, in Switzerland, Germany and many countries educational advantages are not only made free to the masses, but are made compulsory, so that no one can grow up unable to *use* the further benefits of the free libraries in these countries.

We see by a reference to an article in a pamphlet of recent date from the pen of a traveller on the continent, the following in regard to compulsory education in Switzerland:—"Education is free and compulsory. The public school-houses are among the finest edifices in the country. The result of this extravagance, as some people call it, is a greater ratio of general intelligence than is to be found in any other country under the sun. Children *must* go to school at *six*, and *must* remain in it until they are thirteen years of age. The gymnasium, the blackboard, and object lessons generally, enter largely into the curriculum. Politeness is inculcated as a cardinal virtue, also

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respect for seniors, compassion for infirmity, kindness to all, even to the birds of the air and the beasts of the field. All are taught to sing." He goes on to say: "The people are very industrious, every man has a calling. If he is not a professional or a farmer, he is a skilled mechanic and works at his trade early and late. The women are as diligent as the men, often more so. There are four universities, Zurich, Basil, Berne and Geneva. Liberty of conscience and faith are guaranteed equally to all."

Universal education has raised millions of Europeans from crushed degradation to the rank of self governing men and women, enjoying freedom of conscience. The uneducated ignorance of the masses helped to blind them to the impositions and injustices of misrule, but the spread of general intelligence and illumination is fast dispersing all these clouds.

Despotism and the ever widening stream of the Christian religion are too antagonistic to exist together; the former must ultimately fall to the influences of the latter. Education is helping to give death blows to the one and to extend the channels for the fuller flow of the other.

In Denmark we see that for years past education has not only been compulsory from *seven to fourteen*, but the poor children are taught *gratuitously*.

In Austria and Hungary, since 1849, it is compulsory from six to twelve years of age.

In France an annual sum of two million pounds is expended on the education of the people.

In Germany it is a rare thing for a single person to miss learning to read; education is compulsory and universal. Russia expends—we are speaking of the year 1870—two million sterling on education. In Italy, in 1864, one million. While in Great Britain compulsory education years since cost £3,915,441 for England and Wales alone, and all readers are aware how justly proud Scotland is of her unsurpassed system of education from her infant schools to her Universities of profoundest lore.

In centuries past there may have been many noble minds, many whose genius and deep range of thought have been lost to the world simply for lack of educational advantages.

It is remarkable how frequently the greatest minds have arisen from obscurity and poverty, and amidst almost insurmountable difficulties and struggles.

The thirst for knowledge might exist ever so profoundly and the wherewithal and the time be impossible to command. But those days of expensive and meagre education are all passed away in the philanthropic, intelligent nineteenth century.

Education is one of the hobbies, we may say, of our own century.

Improvements and extensions are made every day, not only in imparting knowledge to the myriads of young people who crowd the streets going to and fro to school, but in training and equipping the teachers and providing adequate salaries to remunerate them.

And here we would not leave out that *seventh day*

teaching which has reached so high a standard of perfection. The *loving* teaching and the loving learning of the Sabbath school, the fields and fields of ripening grain that have sprung up from that first sowing of Robert Raikes. It is widening and spreading and deepening to an extent of which our conception is but small comparatively, and even now a vast overwhelming tide of *influence* which is to permeate all future generations is fast setting in. We feel the wavelets in every direction we turn. Oh, may the earnestness and devotion in this field of labor for the Master (none greater) increase day by day and year by year! Surely our world has arrived at the stage of which it was prophesied by the prophet Isaiah in chap. liv. and 13th verse, "All thy children shall be taught of the Lord."

It—the Sabbath school teaching—is going on and on, for it is the first weapon for the Lord that is usually thrust in, in our mission fields.

When we think of our wonderful farming implements, not to speak of telephones, telegraphy and steam power introduced into our manufactories the world over, and even giving us such wonderful command over the waters of our rivers, lakes and oceans, can we forget for a moment how deep our debt of gratitude should be—we who live in the nineteenth century. And again, when we compare the educational advantages and resources of the present century to those of the past, we may well tremble at the enormous responsibilities that have been laid upon us, lest we fail to offer

incessantly from full and grateful hearts our thanksgivings to the great Giver of all good.

But all this belongs perhaps to a different point in our observations, and we return to speak of some givers of money that the world has known.



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CHAPTER IV.

GEORGE PEABODY, who came into the possession of great wealth as an American merchant in London, England, and whose name is synonymous with philanthropy, was a giver of millions, and with very wide systematic, philanthropic views, thoroughly weighed and measured, and planned most economically in every case. That is, he spared himself no trouble nor time to have his money laid out on good objects in the particular way that would result in the widest good, with the least expenditure of time and money and labour possible.

We will not stop to mention more than one or two of the beneficent gifts of this unparalleled giver.

One of the greatest and widest in good results was the *half million pounds sterling* given to build tenement houses for the poor in London and otherwise to ameliorate their condition. There was also a gift towards education in the Southern States, to include all colours and creeds, of another similar sum of *half a million of pounds sterling*.

For founding and carrying on of Peabody Institute in Baltimore, Maryland, he gave *one million five hundred thousand dollars*.

To Peabody Institute, Peabody, Massachusetts, for founding and carrying on, *two hundred and fifty thousand dollars*. For erection of a memorial Church in Georgetown, Massachusetts, he gave a sum of *ten thousand dollars*.

These are only a few of his larger bequests. The total, not including divisions of property to relatives and gifts to the same, is between *eight and nine millions*.

We gather a little insight into the motives underlying all these munificent gifts from George Peabody's reply (of which we quote a sentence or two) to a letter of thanks and approval which he received from her Majesty Queen Victoria, regarding Peabody Square in London. Not only did the stupendous outlay from one individual meet with her astonished commendation, but the very wise, careful, systematic way in which the plans for the tenement houses were carried through, so that it is no wonder that such immense benefits should have flowed and shall continue to flow from this benevolent expenditure of money, *coupled with wise consideration*. Extract from George Peabody's reply to the Queen:—"On the occasion which has attracted your Majesty's attention of setting apart a proportion of my property to ameliorate the condition and augment the comforts of the poor of London, *I have been actuated by a deep sense of gratitude* to God, who has blessed me with prosperity, and of attachment to this great country, where under your Majesty's benign rule, I have received so much personal kindness, and enjoyed so many years of happiness."

Brassey, the man of railway enterprise, gave away during his life time at least half a million pounds sterling, and his giving was always executed with great discretion and consideration, never rashly and impetuously. And if this sum does not appear large in comparison to the large amounts which sometimes welled up suddenly out of his railway speculations, we must remember that his millions could hardly be counted his own, as they no sooner came to his credit than he would launch them out again in some new railway concern.

We are glad to think that Mr. *Brassey*, whose enterprises have done so much for the commercial, and we may say scientific advancement of the world, was not too busy in his very busy career to take time for "Systematic Giving," that while he must have been greatly occupied with affairs of this world, he was able to bestow some thoughts on the "Inheritance" beyond. To have won the respect, admiration and love of the innumerable agents and workmen whom he employed, in the manner that was constantly evinced by them during his years of activity, and also when the strong man's life was ebbing away, said volumes for him.

The writer has had the pleasure of hearing strong, affectionate testimony of his fine qualities of heart from one of his favourite agents or contractors, whose acquaintance was formed in Canada. This contractor had the management of the laying of many miles of rails on the Grand Trunk Railway of Canada.

William Allen was an eminent philanthropist. His

motto is worthy to be remembered, especially as his philanthropy showed that he acted upon it throughout his life, "Make temporals give away to spirituals."

Ah! that is just where so many givers, Christians though they be, err. They reverse this order of things and make spirituals give way to temporals.

Another which we would mention is *Walter Powell*, whose father failed as a merchant in London, and emigrated to Van Dieman's Land.

From the time that Walter Powell began to earn money he was a giver, one of his first benevolences being a gift of ten pounds, a large proportion of his savings at the time, as his salary was only one hundred pounds per annum, to a poor man with a large family who was out of employment and in very low spirits in consequence. The ten pounds was to enable the poor fellow to set up as a dealer. As Mr Powell's business prospered he at once recognized the claims of benevolence.

In the vicinity of Melbourne, Australia, he settled down in a very plain, simple, unostentatious residence, and then threw all his energies into good deeds for the benefit of all within his reach.

He was the chief promoter, if not the founder of the Immigrant's Home, and also of the Book Depot. It is impossible to count up his aids to good objects.

He established schools and churches, and helped the needy of all classes. The religious history of Victoria owes much to the beneficence of Walter Powell.

He increased at his own expense the ministerial strength to keep pace with the growing population.

Established the Wesleyan Immigrants' Home.

Provided additional church accommodation for the great influx of immigration.

He erected and furnished Wesley College, and also built mission churches for the gold fields.

Gave fifteen hundred dollars to Wesley College.

To these could be added a great many of those gifts so precious in the estimation of the Omniscient Heavenly Father, in which the "left hand" was kept in ignorance of what the "right" was doing.

The sainted John Angel James, whose exalted standard of Christian life may be gathered from his "Anxious Enquirer"—a volume which has been singularly blessed of God to many souls, the writer being able to testify to its enjoyment and the influence of its precious maxims in very early childhood—this author bears the highest testimony to the systematic giving of *Thomas Wilson*, of Highbury, who devoted his whole fortune to the education of men for the ministry, and for the building of places of worship.

Many Congregational churches in England are today reaping benefits past reckoning from his *systematic* expenditure of his means in their comfortable chapels and earnest ministers.

He had a *house of business, an office, a clerk*, all in relation to his *schemes of systematic giving*.

He erected and founded three large schools and spent a great deal of money in other useful benefactions

Edward Denison simply gave himself and his means entire, with wisely-directed system, to the east end of London.

Dying at the early age of twenty-nine years at Melbourne, Australia, whence he journeyed in the interests of emigration and colonization, it seemed to his friends and all who knew him that he was anxiously endeavouring to accomplish this culmination of his earnest life-work ere it would be too late, as his health was fast failing before he set out on the journey. Experimentally he discovered a rule for the guidance of his associates and successors in his difficult field of labour.

He says :—“ Give no money except what you sink in building school-houses or in paying teachers, giving prizes or forming workmen’s clubs ; help them to help themselves ; lend them your brains. To give bodily aid to the poor is a mistake ; let things *work* themselves straight.”

We cannot give any record of the amounts given by Edward Denison, but we know that he gave his *all*, besides no doubt expending his strength in such large measure that he came to the end of it in *twenty-nine* years.

We think to his memory we may fitly appropriate Cowper’s ode to his friend Thornton :—

“ Since thrice happy thou must be—
Not thee I mourn, but the world no longer thy abode ;
Thee to deplore were grief mis-spent indeed :

It were to weep that goodness has its meed—
That there is bliss prepared in yonder sky,
And glory for the virtuous when they die.
What pleasure can the miser's fondled hoard,
Or spendthrift's prodigal excess afford,
Sweet as the privilege of healing woe,
By virtue suffered, combating below ?
That privilege was thine : Heaven gave thee means
To *illumine with delight the saddest scenes,*
Till thy appearance chased the gloom, *forlorn*
As midnight, and despairing of a morn.
Thou hadst an industry in doing good,
Restless as his who toils and sweats for food.
Avarice, in thee, was the desire of wealth
By rust unperishable, or by stealth ;
And if the genuine worth of gold depend
On application to its noblest end,
Thine had a value in the scales of Heaven,
Surpassing all that mine or mint had given.
And though God made thee of a nature prone
To distribution boundless of thy own—
And still by motives of religious force
Impelled thee more to that heroic course,
Yet was thy liberality *discreet,*
Nice in its choice, and of a tempered heat ;
And though in act unwearied, *secret* still,
As in some solitude the summer rill
Refreshes, where it winds, the faded green,
And cheers the drooping flowers, *unheard, unseen,*
Such was thy charity ; *no sudden start,*
After long sleep of passion in the heart,

But *steadfast principle*, and in its kind,
Of close relation to the Eternal Mind,
Traced easily to its source above—
To Him whose works bespeak His nature—*Love*.

Thy bounties all were Christian, and I make
This record of thee for the Gospel's sake,
That the incredulous themselves may see
Its use and power *exemplified* in thee."

Robert Owen, of New Lanark Mills, Scotland, who was eager to amass money only for the schemes for social reform which he had in view, devoted many thousands of pounds sterling to his schemes, and if the results did not always meet his expectations, we are not at all to judge that the estimation by God of his gifts was any less on that account. It is a beautiful comforting thought that not the *sower* nor the *giver* is responsible for *results*, but God Himself, and that His measurement of actions themselves goes not further than the spontaneous heart motive at the root of all.

The devoted *Livingstone's* name stands out prominently in the line of giving and philanthropic self-sacrifice. Readers of his volume of "Missionary Travels" know well the labours and privations that come to the surface necessarily there.

His own hard-earned money was bestowed freely and cheerfully wherever it would do good, during all the years represented by his travels.

The profits of his volume were spent thus:—More

than half went towards one single object dear to the great missionary's heart, namely, the expedition up the Zambesi river; half of the remainder was expended on another favourite and equally important missionary object, that was to pave the way for colonization, but the particulars of which have not been chronicled. The only reservation he allowed himself was a sufficiency for the education of his children.

At another epoch in his noble history Dr. Livingstone devoted a sum of two thousand pounds sterling towards colonization of poor British in Africa, the hitherto "unknown" continent.

In this connection we will quote some of his own earnest words. "My heart yearns," he says, "over our own unfortunate poor when I see so much of God's fair earth unoccupied."

Dr. Livingstone also spent much money and energy in endeavours to stop the inland slave trade in Africa. Valuing intensely the *souls* purchased at the inestimable price of the *blood of God's own Son*, his own inmost soul was pierced with horror and commiseration at the iniquitous traffic of human beings.

We get a glimpse of his feelings on this subject from a letter to a brother in Canada:—"If the good Lord permits me to put a stop to the awful inland slave-trade, I shall not regret my hunger and toils;" and what these were *we* can only faintly imagine.

How long the "unexplored regions" of this great and richly-fertile continent, with its mighty rivers and majestic tropical forests, would have remained in

uncivilized darkness and obscurity but for Livingstone and those who were led on by his noble example to follow in his steps and associate themselves with him, it would be hard to say. God might have seen fit to use other instruments for His work had there been no Livingstone; but this was the honoured vessel "set apart," and no doubt trained in the Master's school for his particular and unique mission, just as a Joseph or a Moses were trained.

There is also the time-honored name of *Henry Martyn*, who devoted his short life and spent his means without stint in the missionary cause. How the little circle of his influence has widened and goes on widening since he was called to higher work in the kingdom above! And to his name we would add the names of those earnest lovers, promoters and supporters of missions, *Edwards*, *Lake* and *Lawrence*, and of recent date, *General Taylor* and *Colonel Martin*—men whose delight and joy it was to spend and be spent in the advancement of God's kingdom among the heathen.

The great prison reformer, *Howard*, got two bits of sharp training for his life-work which influenced his whole life, and led, as we know, to results for good beyond computation.

The vessel in which he was once voyaging with other passengers had—we can hardly, in the face of all the stream of good that flowed from the experience, call it—the misfortune to be captured by a French privateer. Howard and the rest of the travellers were confined in a foreign prison, where their sufferings

from want of air, hunger, thirst, and effects from unwholesome food during the short space of one fortnight, were such as to give the bent to this noble man's philanthropic spirit.

Howard was determined to bring about a thorough prison reform. Having been Sheriff of Bedford Jail for a time, he became so absorbed with this idea that he resolved to give himself entirely to the arduous task for the remainder of his life.

After visiting the prisons in Britain, he proceeded to examine those of Holland, Switzerland, Flanders, Germany, Italy and part of France.

Having thoroughly posted himself in every detail, employing years of laborious toil, and dangerous exposure in accumulating information as an eye-witness of the cruelty and inhumanity practised upon prisoners confined in the jails, he set to work to get all in order for publication, an undertaking rendered especially difficult by the meagre educational advantages to be had in his time.

At length his volume of some six hundred pages, representing years of patient research, was ready to issue from the press. It was sold at less than cost to ensure wide circulation, and many copies were presented to influential people holding office.

A sum of fifteen thousand pounds sterling, left him by a sister, was, in addition to this, devoted entirely to the object he had so much at heart.

His total self-forgetfulness, or rather self-abnegation, comes out strongly in the matter of the intention of

an admiring and grateful public, who desired to erect a statue in memorium of the great benefits he had conferred, and was still conferring on humanity.

Quite a considerable sum towards this object had been subscribed before Howard became aware of what was being done, and when he did hear of it the information was received by him with *positive pain*.

His first feeling was one of indignation that his more intimate friends who knew his heart motives in all he was accomplishing, should not have taken immediate steps to prevent what they must have felt would be so repugnant to the feelings of a man actuated by the Christ-like motives that he was. His own expression of the effect such a public acknowledgment of his good deeds had upon him was this—
“It damps and confounds all my schemes. My exaltation is my downfall—my misfortune.”

Howard insisted on the money, as far as possible, being returned to the donors, and what could not easily find its way back to those who had given it for the purpose of the statue, was applied to what he considered a far more worthy use, namely, to free unfortunate debtors from their hopeless imprisonment.

Not content with what he had done for the amelioration of the condition of those confined in prisons and jails, he set to work to root out of cities and villages all that had a tendency to burst forth in waves of plague, pestilence, and disease, such as the never-to-be-forgotten “Black Death.” For this pur-

pose he visited every lazaretto and hot bed of disease and misery in Europe.

Fearlessly on he went in his self-imposed duty into the very midst of infectious and loathsome disease. Committing himself to the care of the God, to serve Whom was his sole aim, he seemed literally to "take no thought for his life." Indeed it would appear from remarks quietly made to his physician, when death really was approaching, that his mind was accustomed to dwell calmly on the subject daily, and that each day he anticipated the probability of contracting that contagion which would end fatally.

But what was death to such a man as Howard. It was the "abundant entrance" on his "Inheritance."

It is a noticeable fact that Howard, while in no way shrinking from danger in pursuing his course of duty, was careful to take all the necessary precautions while instituting the sanitary improvements to which we are so indebted for health to this day.

His diet was carefully studied, and was so low that it could not be lowered when he did contract the fever which terminated his earthly career.

Thankful that the statue project had been nipped opportunely in the bud, he made a few characteristic requests regarding the recording of his name.

It was merely to be *added* on the same little simple white marble slab that had been previously erected "In memory of" his wife, "Henrietta." Just the name, with his age and the date of his death, and beneath five short words, sufficient, however, to tell

the world the weight in which he held all he had been honoured by God to do during his life. The words were these: "My hope is in Christ."

We are sure our readers are ready to agree with us that although *Florence Nightingale* devoted her entire fortune for the relief of the sick, the wounded and the suffering at the time of the great Crimean War, that the *money* she gave is the *least* valuable of her givings and benefactions.

Had she merely *sent* the money for the relief of the Crimean soldiers, it would have been reckoned by the world as a most worthy and benevolent act of self-sacrifice; but that this accomplished, cultivated lady should leave a particularly happy and luxurious home, where she was surrounded by loving and admiring relatives and friends, including an affectionate father and mother, and travel to the seat of war *herself*, laden with that which money could not buy, namely, delicate womanly sympathy, eager to express itself in a systematic practical manner, was more than if she had given *millions* of money.

And well she and her attendants performed their critical duties as gentle nurses of the sick and wounded.

The surgeons were ready to acknowledge their full appreciation of the daily offices performed by awarding more than *half* the honour of convalescent patients to the careful and judicious treatment of Florence Nightingale and those whom she directed.

Florence Nightingale is the youngest daughter and

co-heiress of Mr. William Shore Nightingale, of Embley Park, Hampshire, and the Lea Hurst, Derbyshire, England.

The noble and unique step taken by a young lady of her position has opened up new fields of Christian usefulness among women everywhere.

Training schools for nurses have sprung up, and are crowded with earnest, self-denying pupils, since the one organized from the "Nightingale Fund" was set in motion.

After the battle of Balaclava the public enthusiasm was anxious to express itself tangibly; especially was this desire whetted and rendered keener by the heroine whom they desired to honour giving them the slip—becoming suddenly invisible when the tender, delicate hand was no longer needed.

Being naturally excessively modest and retiring, and anxious to avoid publicity, she glided quietly home *incognito* on board a French vessel, rather than on the British man-of-war specially assigned for her triumphant and imposing homeward voyage.

It was deemed next to useless to offer the wealthy heiress national gifts in the shape of *money*, and she at once declined all such "for *herself*," therefore a grateful nation expressed itself by the "Fund" already referred to, and we venture to say that many an equally-consecrated, though perhaps less conspicuous, life than Florence Nightingale's, issues from time to time from the doors of the great "Training School for Nurses," to which the "Nightingale Fund" was applied.

History may not have it in its power to record their names, but God knows His own—those gentle, active sisters, who are going about with tender, loving hearts, and neat, skilful hands, gathering for themselves the Master's gracious "Inasmuch."

Florence Nightingale has always spent her means freely on any charitable object commending itself to her discretion, coming under notice.

The mother of the *Crossleys*, the great carpet manufacturers in England, expressed a vow in presence of her sons, years ago, before their prosperous career had set in, "If the Lord prospers us the poor will have a share."

The establishment now covers acres of land, and it is well known how, year by year, this noble Christian mother and her sons are keeping the vow they made.

Their benevolent gifts are munificent, and are expended open handed, according to the increase of their prosperity.

Chinese Gordon was always empty handed, owing to the freedom with which he expended money on the needs of others or for philanthropic objects, before it almost got the length of his pocket.

The late *Lord Shaftesbury's* career of useful benevolence is too well known to need recording—a man who spent his money for others.

And as these wise stewards of their Master's talents are called home, others step into their ranks and fill their places. We see by a late article, copied from "The Sunday Magazine" by one of our standard

journals, a paragraph concerning Mr. Carnegie's philanthropic gifts, that we think it would be well to note in reference to the subject of the last few pages.

The article is headed "A Millionaire's Advice," and goes on to say: "*Mr. Carnegie* seems to be one of the few men who can preach and practice with equal energy. He made a fortune in America and is now setting himself to spend it in the most useful way.

"He has just given fifty thousand pounds sterling to establish a free library in Edinburgh, and has already four similar institutions in other towns. But his words have won as much attention as his deeds. He actually confesses that he believes the day will come when a 'man who dies rich will die disgraced'; and he asserts that to leave wealth 'to a child is to gratify the vanity of a parent, and is in no degree for the welfare of the child.'

"This is an idea of life which is more Christ-like than it is popular. That men who are rich should become poor that others through their poverty may become rich, is a more literal following of the Lord Jesus Christ than is likely to become common."

We trust it will "become common," and that the little leaven will go on and on till it leavens evenly the whole lump of humanity in all their different grades of poverty and wealth.

The writer, and we trust, the reader, feels inclined to endorse heartily Mr. Carnegie's opinions. Let wealthy parents give to their heirs every educational and training privilege and advantage that their money can

purchase, and very little more, unless they would strip those whom they love, and for whom they would wish to do their best, of energy, and self-reliance, and many another good quality.

We see evidence of the truth of this assertion around us every day in wrecks of humanity and useless members of the community.

Give your money freely to charities; for benevolent causes; spend it with freedom during your lifetime; get all the good out of it you can, and have an inexhaustible fund of happiness and enjoyment infused into your life while it lasts, by watching the issues, and widening circles of good resulting from your beneficent expenditure.

Hoarding money for whatever purpose is, we believe with Mr. Carnegie, an unwise, if not yet deemed a "disgraceful" thing.

Before forwarding this manuscript volume for publication we turn back to insert a page referring to the investments in the Heavenly "Inheritance" made by an "Heir" who has just entered upon possession.

The tidings of the death of *Hon. William McMaster*, of Toronto, Canada, touches with more than ordinary grief and sense of loss a wide circle of the community.

Mr. McMaster was a most liberal giver throughout his entire life.

Of his *known* bequests the principal were twelve thousand dollars towards Woodstock Literary and Theological Institute.

A sum of one hundred thousand dollars for the site,

building, and furnishings of the McMaster Hall, Toronto.

He also gave annually the sum of fourteen thousand five hundred dollars towards the efficient equipment of the six chairs which he endowed in that institution.

Towards the building of Jarvis Street Baptist Church he gave sixty thousand dollars. Also the munificent donation of two hundred thousand dollars towards changing Woodstock Baptist College into a University.

He also gave liberally towards the Upper Canada Bible Society, of which he was treasurer. There are doubtless many others which have never been recorded on *earth*.

It has been rather a difficult task to keep within bounds in selecting instances of benevolent systematic giving, the names crowd and crop up in the memory so fast, but within our limited space we can only find room for one more whose honoured name we cannot leave out—

William Burns, who, under the auspices of the Mission Committee of the English Presbyterian Church, went out as a missionary to China. Exposure and hard work brought his life to a termination at fifty-three years of age. His worldly possessions were sent home to his friends, and on being opened in presence of a small, awe-stricken group, were found to consist of the following :

A few sheets of Chinese printed matter, a Chinese and an English Bible, an old writing case, a single Chinese dress, and the blue flag of the "Gospel Boat."

That was all. "Surely he was *very* poor," whispered a wondering child.

Oh, no! we would answer the little one, he has *money* besides; we know of two hundred and fifty pounds beyond reach of earthly loss which he once sent home to pay for the sending out of another missionary. It was one whole year's salary, and meant privation and the want *then* to him of the barest necessities of life.

And he has also quite a large number of very valuable bundles. We do not know by what name the contents are designated in the "Sweet Beulah Land" to which he has emigrated, but in the world from which he has departed they would be known as big bundles of fatigue and weariness, of self-sacrifice and loving service for his Master.

These he has "laid up safe" along with the two hundred and fifty pounds.



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CHAPTER V.

CONGREGATIONAL.

SCHEMES and Channels for Systematic Beneficence, with Synopsis of Home and Foreign Mission work, as reported in the "Year Book" for 1888-89:—

CANADA.

CONGREGATIONAL MISSIONARY SOCIETY.—Formed in 1853 from union of Societies previously existing in Upper and Lower Canada. Object, to plant new churches and to sustain those that are weak in the provinces. Expenditure for year, \$10,668. Treasurer, Rev. Samuel Jackson, M.D., Kingston, Ontario.

Men and means insufficient for the work to be done.

The Society anxious to erect a "Memorial Church" in Brandon, Portage La Prairie, or some other good centre in Manitoba, to the memory of the late Rev. Henry Wilkes, D.D., to be called "Wilkes' Memorial Church."

We would urge some of our readers of the Congregational denomination to begin their new year with a contribution to aid in the commencement of this last most worthy object.

CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.—Organized in 1881. Treasurer, T. B. Macaulay, Esq., Montreal. Object, to spread the Gospel among the heathen and other unenlightened people. Work opening up satisfactorily in South Africa, the field taken up by this Society.

Money and missionaries, male and female, greatly needed.

CONGREGATIONAL PROVIDENT FUND.—Established 1856 as a Widows' and Orphans' Society; in 1873 the Pastors' Retiring Fund branch was added. Secretary-Treasurer, Charles R. Black, Esq., 65 St. Peter Street, Montreal. Provides annually \$100 for widows of deceased members, and for sons under 16 and daughters under 18, \$20, but youngest child, \$40. Superannuated ministers receive \$100 a year for life. Paid out during the year to widows and orphans alone, \$13,350.

Donations to the Provident Fund would be money well expended.

CANADA CONGREGATIONAL WOMEN'S BOARD OF MISSIONS.—Auxiliary to the C.C. Missionary Society and the C.C. Foreign Missionary Society. Treasurer, Mrs. A. Burton, 56 Charles Street, Toronto. This Board is doing excellent work with its numerous auxiliaries and mission bands. Apportionments of funds amounting to \$2,043.44 for the year 1888-89 as follows:—For church building in the North-West, \$217.87; foreign missions, \$130.98 for Miss Lyman's salary in Bombay; for support of a pupil at Euphrates College, Harpoot, Turkey, \$25; \$292.32 for general purposes of Board; \$11.50 for French Bay Mission; and \$10 for Wood Bay; Mr. Currie's work in South Africa, \$44.65, with other items, and a balance on hand of more than \$300.

NEWFOUNDLAND CONGREGATIONAL HOME MISSIONARY SOCIETY, ENGLAND.—Headquarters, St. John's. Missionary churches established in three of the out-ports. Treasurer, W. H. Seymour, St. John's.

Money required.

LADIES' HOME MISSIONARY SOCIETY, of Nova Scotia and New Brunswick. Treasurer, Mrs. C. H. Dearborn, St. John, N.B. Object, cultivation of a missionary spirit, and for the raising of funds for carrying on mission work in the home and foreign fields.

Members, money, time and work always required.

ENGLAND.

THE LONDON MISSIONARY SOCIETY.—Sustains missions in China, India, South Africa, Central Africa, Madagascar, the West Indies, Polynesia and New Guinea. Treasurer, Albert Spicer, Esq. Office—Mission House, 14 Blomfield Street, London-Wall, London, England.

Can too much money ever flow in this channel?

COLONIAL MISSIONARY SOCIETY.—Area of operations—the British Colonies and, lately added, the continent of Europe. Treasurer and Secretary, Rev. W. S. H. Fielden, Memorial Hall, Farringdon Street, London, E.C. Ministers sent out; those in the fields sustained, and students trained in the Colonies.

IRISH EVANGELICAL SOCIETY.—For promoting the preaching of the Gospel in Ireland; 18 stations and 70 out-stations. Treasurer, Rev. R. H. Noble, Memorial Hall, Farringdon Street, London, England.

ENGLISH CONGREGATIONAL CHAPEL BUILDING SOCIETY.—It has already met the needs of half a million of people by building churches and manses in England, Wales, Channel Islands, Ireland and the Colonies; 669 churches and 53 manses. Treasurer, C. E. Conder, Esq., Memorial Hall, Farringdon Street, London, E.C.

PASTORS' RETIRING FUND AND PASTORS' WIDOWS' FUND.—Secretary-Treasurer, Rev. R. T. Verrall, B.A., Memorial Hall, Farringdon Street, London, E.C.

SCOTLAND.

CONGREGATIONAL UNION OF SCOTLAND.—Sustains to the church and the work the relationship of a Missionary Society. Its affairs are managed by four district committees. Income (£1,400) expended in grants to churches. Secretary-Treasurer, Rev. John Douglas, 5 Garden Street, Burnbank, Glasgow.

MINISTERS' PROVIDENT FUND.—Annuitants, 10. Secretary-Treasurer, J. McFarlane, Glenbourne, Oswald Road, Edinburgh.

MINISTERS' WIDOWS' FUND.—Secretary-Treasurer, Rev. W. J. Cox, Dundee.

CHAPEL BUILDING SOCIETY.—Area of operations, Scotland. Secretary-Treasurer, Robert Murdoch, Esq., 25 Prince's Square, Regent's Park, Glasgow.

C. U. HOME MISSION.—Secretary-Treasurer, Rev. George Gladstone, 4 Ann Street, Hillhead, Glasgow.

IRELAND.

THE CONGREGATIONAL UNION OF IRELAND is the denominational Missionary Society of the country. Organized in 1829 to promote the evangelization of the country. Secretary-Treasurer, Rev. Jas. Ervine, Kingstown, Dublin.

PROVIDENT FUND.—Secretary-Treasurer, S. Hicklin, 56 Clifton Park Avenue, Belfast.

AUSTRALIA.

VICTORIA CONGREGATIONAL MISSION.—For maintenance and enlargement of religious liberty, rights and privileges in the province. Secretary-Treasurer, Rev. J. J. Halley, Congregational Hall, Russel Street, Melbourne.

VICTORIA BUILDING ASSOCIATION.—Object, to build and repair Congregational Churches, Sunday Schools and Parsonages, and to remove debts. Secretary-Treasurer, Rev. E. Day, Westbury Street, St. Kilda.

NEW SOUTH WALES CHURCH EXTENSION SOCIETY.—Ten churches assisted. Secretary-Treasurer, Rev. S. Savage, Sydney.

HOME MISSION OF SOUTH AUSTRALIA.—Secretary-Treasurer, J. C. McMichael, Adelaide.

PROVIDENT SOCIETY FOR VICTORIA.—For ministers and for their widows and orphans. Secretary-Treasurer, A. M. Strongman, Melbourne.

CHAPEL BUILDING SOCIETY FOR SOUTH AUSTRALIA.—Established in 1858. Secretary-Treasurer, Rev. J. C. McMichael, Adelaide.

PROVIDENT ASSOCIATION FOR SOUTH AUSTRALIA.—Capital, £3,538. Hon. Secretary, R. M. Steele.

MISSION OF TASMANIA, in Association with Congregational Union for Home Mission purposes. Secretary-Treasurer, Rev. J. W. Simmons, Hobart Town.

UNITED STATES.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—Organized 1810 for foreign mission work. Treasurer, Langdon S. Ward, Boston, Mass. 22 missions, 980 stations and out-stations, 472 missionaries and assistant missionaries, 2,135 native labourers, 336 churches, 98 high schools and seminaries for young men and women, with nearly 6,000 students and 42,733 children under Christian instruction.

WOMEN'S BOARDS.—Three auxiliaries to the American Board of Commissioners for Foreign Missions. One for the East in Boston, one for the Interior in Chicago, and one for the Pacific in California.

AMERICAN MISSIONARY ASSOCIATION.—Organized 1846; devoted to work among white and colored people of the South, the Indians and the Chinese on the continent of America. Churches in the South, 132, with 6 colleges; 16 graded and normal schools and 32 other schools; teachers, missionaries and assistants, 415; 10,218 children and youth taught in the colleges and schools. Secretary-Treasurer, H. W. Hubbard, Esq., 56 Reade street, New York City.

THE AMERICAN CONGREGATIONAL UNION.—Object, erection of parsonages and churches. It has aided in erecting 1,728 churches and 140 parsonages.

Urgent call for \$200,000 this year. Treasurer, Rev. L. H. Cobb, D.D., 59 Bible House, New York.

AMERICAN HOME MISSIONARY SOCIETY.—It is the recognized Missionary Society of the United States; 1,625 missionaries employed in 41 States and Territories. The Society has 11 auxiliaries and 16 superintendents supervising the work in the Western and Southern States and Territories. Treasurer, Rev. A. H. Clapp, D.D.; office, 34 Bible House, New York City.

CONGREGATIONAL S. S. AND PUBLISHING SOCIETY.—Congregational House, Boston, Mass., organized 1832; total number of Sabbath schools aided during six months, 1,056. Secretaries, Rev. G. M. Boynton and Rev. E. Dunning, D.D.

THE AMERICAN COLLEGE AND EDUCATION SOCIETY.—The number of young men aided in their studies for the ministry since 1816 is 7,237, and the number now receiving assistance 291. Secretary, Rev. John A. Hamilton, Congregational House, Boston.

AMERICAN CONGREGATIONAL ASSOCIATION.—Founded 1853 for the purpose of erecting in Boston a Congregational House or headquarters for all our Congregational benevolent societies having offices in Boston; extensive library. Secretary, Rev. Daniel P. Noyes, Byfield.

THE NEW WEST EDUCATIONAL COMMISSION.—To promote Christian civilization in Utah and adjacent States and Territories, furnishes sites for churches, as well as sustaining 28 schools. Treasurer, Mr. W. H. Hubbard, 151 Washington street, Chicago.

We wish we had space to particularize and give fuller statistics of the wide Congregational Mission fields, with their yawning channels for systematic beneficence. The record is a noble one.

In the Sandwich Islands there are 57 Congregational Churches; Theological Institute at Honolulu educates ministers for home and foreign fields; in 60 years all Christianized.

SWEDEN AND NORWAY.—400 churches; membership, 100,000.

MADAGASCAR.—Churches, 700; ministers, European or native, 782; church membership, 60,581; native preachers, 4,000; schools, 1,000; scholars, 94,000.

CHINA.—Two Union Churches, besides all those sustained by London Mission Society.

INDIA.—Eight self-sustaining churches and 8 by London Mission Society; 12 native churches presided over by ordained native preachers; and 3 English Union Churches.

WEST INDIES.—Jamaica Congregational Union includes 10 churches, 9 ministers, 31 out-stations, 26 day schools, 20 lay preachers, and 6,000 adherents. In British Guiana the Congregational there comprises 37 churches and 13 ministers.

AFRICA.—Unions of Natal and South Africa—In former, 19 ministers (exclusive of stations among the heathen); 26 churches. In South Africa, 40 churches; 38 ministers.

EUROPE.—There are Congregational Churches in France, including the greatly blessed McAll Mission; Russia, Germany, Spain and Belgium. In Paris suburbs and provinces, the Rev. R. W. McAll, Congregational minister from England, has, in connection with the Evangelical Alliance, 104 Mission stations with 15,000 sittings, and 25 Sunday schools.

AUSTRALASIA.—In Australia and New Zealand there are 7 Congregational Unions, 230 churches, 80 preaching stations, 159 pastors, and 32 resident ministers without pastoral charge.

And we have not been able to touch on the Educational Institution Funds, which are always open for further endowment :

The Congregational College of British North America; and in the United States, 26 colleges, 11 seminaries; and 43 colleges in foreign lands; also 10 institutes in India, Madagascar Island, South Sea Islands and South Africa, for the training of 300 native pastors, conducted by agents of London Mission Society; and 18 Congregational theological colleges in Great Britain and the colonies.

Surely the Congregational denomination of the Christian Church has every inducement to enter enthusiastically into the subject of *systematic giving*.

BAPTIST.

SCHEMES and Channels for Systematic Beneficence, with Synopsis of Home and Foreign Mission Work, as reported in the "Year Book" for 1888 :—

BAPTIST HOME MISSION SOCIETY OF ONTARIO.—Treasurer, John Stark, 28 Toronto street, Toronto. 110 churches receive support from this society; membership, 4,000; and upwards of 10,000 hear the gospel each Sabbath, as there are 40 preaching stations in connection with these churches, making 150 altogether. About 5,000 Sabbath school children are also thus instructed in such as have formed schools.

Men and money always much needed.

WOMEN'S BAPTIST HOME MISSION SOCIETY.—Treasurer, Mrs. A. B. Alexander, 28 Dovercourt road, Toronto. 121 Circles of earnest women aiding in all the schemes of Home Mission Work, including salaries of home missionaries, church building for missionary stations, student labor, and the support and education of a future missionary in Grande Ligne Institute.

Money, time and work can never flow too freely in this channel.

BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO AND QUEBEC.—Treasurer, T. S. Shenston, Esq., Brantford.

Male and female missionaries required, and money always needed for extension of the great work being done in India—Zenana work, girls' schools, building operations.

WOMEN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF ONTARIO AND QUEBEC.—Treasurer, Mrs. F. B. Smith, 2 Thistle street, Montreal; 42 circles for the furtherance of Foreign Mission Work. There are also many Mission Bands among the young people.

The appropriations of a yearly income of \$1,556 show the careful systematic consideration of the many pressing claims in the foreign fields.

DOMINION BOARD OF BAPTIST HOME MISSIONS.—Treasurer, C. J. Holman, Esq., Toronto.

Carries on missionary work in fifteen different fields throughout the great North-West and British Columbia, expending a sum for the year, of \$2,500, an augmentation of which amount is greatly desired, according to statement of the Year Book, as the Board is responsible for the support of nine missionaries in the above fields.

GRAND LIGNE MISSION.—Treasurer, Joseph Richards, Esq., 114 St. Peter street, Montreal, to whom all contributions may be sent, is accomplishing a most important work among the French-Canadian children. The Year Book for 1888 says: "The school opened with 55 boarders and 15 day pupils, with 3 teachers."

More workers much needed.

Two thousand five hundred pupils, 60 of whom are now teachers, missionaries, or colporteurs themselves, have passed through this well-equipped Institute, and this number might have been doubled but for lack of *means* and *room*. The sum of \$50 annually provides for and educates a pupil.

Surely this is a most worthy channel for Christian giving.

SUPERANNUATED MINISTERS' SOCIETY.—Treasurer, William Craig, Esq., Port Hope, Ontario. There are 11 aged ministers, 14 widows, and 7 children under 15 drawing from the funds. Since the year 1868 the sum of \$29,215 has been distributed.

The duty of giving in this direction needs no explanation.

CHURCH EDIFICE SOCIETY FOR ONTARIO AND QUEBEC.—Treasurer, William Buck, Brantford, Ontario. This society is for aiding congregations in the building of churches and schools, especially in destitute parts. New Mission stations are encouraged by its timely assistance.

“With more funds more good could be done.”

AMERICAN BAPTIST CHRISTIAN UNION.—Treasurer, Rev. E. P. Coleman, Boston, Mass.

It is impossible to do more than give a list of the *countries* in which lie the extensive and ever-extending mission fields of this great organization. Means for carrying on work of such magnitude cannot possibly be too plentiful. The countries where missionary work is carried on by the Union are :

EUROPEAN.—Sweden, Germany, Russia, Poland, Denmark, France and Spain—361 missions.

AFRICA.—Liberia, Congo, Mukimvika, Palabala, Banyer, Manteki, Lukunga, Leopoldville, Equator Station—10 missions with many schools.

JAPAN.—11 churches; missionaries, 28—male and female, with Theological Seminary.

More workers for Japan much required.

ASIA.—Burman, 21 churches ; 51 missionaries. Karen, 494 churches ; 49 missionaries ; Theological Seminary.

Kachin Mission,	3	churches ;	2	missionaries.
Chin	7	“	5	“
Assamese	15	“	9	“
Garo	10	“	4	“
Naga	3	“	8	“
Telugu	52	“	44	“

Also Brownson Theological Seminary and very many schools. Chinese Mission, 19 churches : 30 missionaries. In all, 1,296 churches and 262 missionaries.

Who will help on this great work ?

The translating and publishing of the Bible into 26 languages is undertaken by the Board. There is also a Home Department of the American Baptist Union carrying on the home work on a similarly large scale. Treasurer, Rev. E. P. Coleman, Boston, Mass. Also a Women's Society East and a Women's Society West for each department. The missionary enterprise of the Baptist denomination in Great Britain corresponds to that of America and Canada, as given in the preceding pages.

METHODIST.

SCHEMES and Channels for Systematic Beneficence, with Synopsis of Mission Fields and Operations.

A year book for the large and influential denomination of Methodists in Canada and the United States would form such an important and interesting addition to the extensive and valuable literature of the Methodist Church, that we are surprised to find that none such is published. We had hoped to introduce some pages of interesting statistics in connection with their benevolent schemes. However, with the aid of the "Church Discipline" for 1886 (it being published only once in four years), we are enabled to gather some information.

THE MISSIONARY SOCIETY OF THE METHODIST CHURCH.—Object, the support and enlargement of the Indian, French, Domestic, Foreign and other Missions which are carried on under the direction of the Methodist Church. Auxiliaries, Branch Societies and Juvenile Branches (from the Sabbath Schools) in great numbers spring from this Society, and must be powerful weapons for good. There are about fifteen different schemes for the Dominion of Canada, and the Church in Britain and the United States corresponds with these.

To throw one's *influence, time, work* and money into any of the auxiliaries, branches or schemes, is to advance the Kingdom of Christ, and to be co-workers with Him as heirs of salvation.

The object of the mission work is to "extend vital Christianity by raising up, as speedily as possible, a self-supporting, self-propagating Methodism." Japan, Victoria, New Westminster and Port Simpson districts, with Manitoba and the North-west, are mission fields of the Church in Canada. Treasurers of the missionary department in Canada, Rev. Alexander Sutherland, D.D., and Hon. John Macdonald, Toronto, Ont. From items in the *Presbyterian Record*, published monthly, we gather that the receipts for "Missionary Society" of the Methodist Church in Canada for 1886 were \$189,811, an increase on the previous year of \$9,681; the total expenditure for missionary purposes for that year was \$184,609; and, speaking of women's work for Foreign Missions in 1888, the number of Societies among our Methodist sisters is given as 6,000. We find also another item of interest, that three of the ten Protestant Churches in Milan in 1887 are of the Methodist denomination. In France they have 40 ministers. Rev. George Brown, Missionary to the Friendly Islands, under the auspices of the "English Wesleyan Missionary Society," with a number of agents under him, has entered on the new field taken up by the above Society in New Britain, Duke of York's Island, etc., East of New Guinea. Natives are employed in carrying on these missions. In Manitoba the Methodists number 1,800. A Theological College has also been opened at Winnipeg.

There is room for *all* to aid in, and advance the great cause among Methodist church-goers, the world over.

From the annual report of the MISSIONARY SOCIETY in Canada for 1888-1889, we find that the income for Foreign Mission Work is \$220,000, and that Japan is one of the chief fields. This mission was begun in 1873, and there are now 11 missionaries and 15 evangelists employed—many of them natives. Membership, 1,283.

Contributions for the building of comfortable places of worship earnestly requested.

THE CHINESE MISSION, BRITISH COLUMBIA, is another field in which much work is being done. A Girl's Rescue Home is being built in Victoria. The W.M. Society apportioned \$250 towards this object. The mission was commenced in 1885.

THE INDIAN MISSION, BRITISH COLUMBIA (13 mission stations), employs 14 missionaries and assistants.

INDIAN MISSION, MANITOBA (12 stations, employing 12 missionaries).

The McDougall Orphanage—buildings much required—and the Industrial Institution should be well kept up.

THE FRENCH WORK.—8 stations and 8 missionaries. Day schools provided by W.M.S.

We have not had access to the English annual report, a volume of wide interest to all interested in missions.

EPISCOPALIAN.

SCHEMES and Channels for Systematic Beneficence, with Synopsis of Missionary Work Carried on in Different Fields Throughout the World.

THE Official Year Book of the Church of England furnishes ample information concerning the missionary schemes and channels for the Systematic Beneficence of Episcopalians all over the world, wherever the Church's banner has been placed.

The foreign fields are numerous and engage the earnest attention, etc., of numerous associations.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS has for its objects: 1st, To receive and manage and dispose of funds contributed for religious instruction of fellow-countrymen beyond the seas; 2nd, To provide sufficient maintenance for the orthodox clergy to live among them; and 3rd, To make other provision for the propagation of the Gospel in those parts. The income in 1885 was £9,000 sterling, larger than any previous year.

Donations can scarcely be too frequent or too large for the requirements of this powerful agency.

33 volunteers offered themselves for the work in foreign fields and 16 have gone to their respective spheres. There are 575 missionaries on the Society's list, 10 of whom are bishops; 166 labour in Asia, 142 in Africa, 15 in Australia and the Pacific, 195 in North America, 31 in the West Indies, and 26 in Europe; 250 of these are working among the heathen; of the latter 100 are native clergymen. There are also in the Society's Missions 1,700 catechists and lay teachers, mostly native, and about 350 students in the Society's colleges; and every year brings a wonderful addition to the figures. The Society's Missions in Asia are divided into 4 groups with 41 ordained missionaries. St. John's College, in Rangoon, educates 600 boys, and is doing a great work. Additional missionaries have gone to Burmah, some of them medical men. Madras mission is divided into three groups, employing 55 clergy, 40 of whom are natives.

For the Telugu country, missionaries are greatly needed—only two ministering to 5,000 or 6,000, including the catechumens.

At Bombay, Colombe and Singapore, there are also missions under the Society's care.

NORTH CHINA.—Mission is centred at Pekin and Chefoo; arduous work needing more help.

JAPAN MISSION.—A Missionary Brotherhood eagerly engaged in this most interesting mission, under the Bishop's supervision. The Society has given a grant to aid the Brotherhood.

AFRICA.—Province of South Africa, 122 missionaries; 40 to the heathen; 8 dioceses. Mauritius and Madagascar are also taken up.

AUSTRALASIA.—Australia, £226,000 of the Society's aid and 90 years of its care on the three dioceses of Sydney, North Queensland and Perth, and to the unsettled regions on the north of the continent.

Missionaries and money in any number and quantity required for the Perth gold digging regions, among the agriculturists and aborigines. Fiji, Norfolk Island, and Honolulu receive grants from the Society for support of the clergy.

BRITISH NORTH AMERICA.—The work on this continent (including that done in the colonies now forming the U.S.) cost this powerful Society about two million pounds sterling. There are 1,000 clergy in B.N.A., and 19 dioceses. That of Algoma is largely helped by the Society, £500 having just been granted towards endowment of the See. Colonial and missionary work is carried on in the dioceses of New

Westminster and Caledonia. Rupert's Land gets annually £3,952. In Newfoundland 40 out of 61 clergy are supported in part by the £2,900 sent by the Society. Six dioceses in the West Indies, South America and Panama Isthmus receive aid from the Society to a large extent. Much work is being done among the Coolies and Indians in Guiana. The Windward Islands are included also in the Society's operations.

EUROPE.—Additional grants have lately been given in to supplement the one of £200 for continental work in Europe.

Here is indeed a worthy channel for Episcopalian Systematic Beneficence.

LADIES' ASSOCIATION FOR THE PROMOTION OF FEMALE EDUCATION IN INDIA AND OTHER HEATHEN LANDS, in connection with the above. Objects—1. To provide female teachers for the instruction of native women and children in the missions of the Society. 2. To assist female missions by providing clothing and a maintenance for boarders. Branch associations formed and much work done by the 300 English working associations sending out 30 or 40 valuable boxes to India and South Africa, to be distributed amongst the various missions; 2,000 pupils are under instruction in the Zenana Missions, and in addition to these the Ladies' Association have 1,250 children under instruction in Burmah, Japan, Madras, Madagascar and South Africa, 180 being maintained at the expense of members of the Association. A monthly magazine, "The Grain of Mustard Seed," is issued with full information. Secretary of Ladies' Association, S. P. G., 19 Delahay street, Westminster.

Ladies or children of the Episcopal Church desiring to consecrate time, work, influence, money, have an open channel here for the coming new year.

CHURCH MISSIONARY SOCIETY.—Treasurer, Sir T. Fowles Buxton, Bart. Communications addressed to the secretaries, Church Missionary House, Salisbury Square, E.C. Included in this are the three Unions—Lay Workers' Union for London, 300 members; Ladies' Union, London, 600 members; and Union of Younger Clergy for London, 200, 26 candidates for missionary work accepted in year, among them four ladies. The operations of this Society are in Africa—West, East and Central; Egypt, Persia, Palestine; in India, Ceylon, Mauritius, China, Japan, New Zealand, North West America, North Pacific, etc.

We have not space to enlarge on the great work being done by this organization, but would mention the Leper Asylums in India, also the work among the

Red Indians of the North-West, and an item specially interesting to ourselves, the Frances Ridley Havergal Fund, which has enabled several of Miss Havergal's works to be translated into two or three languages—we trust, among others, her beautiful "Loyal Responses." We like to think of those foreign Christians reading daily some of our own favourites—

"Through the yesterday of ages,
Jesus, Saviour, still the same ;
Through our own life's chequered pages
Still the one dear changeless name."

Statistics for 1886—Stations, 271 ; missionaries in holy orders, 230 ; native and Eurasian, 261 ; lay missionaries, European, 38 ; ladies, 20 ; schools, 1,868 ; scholars, 70,000.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY (in co-operation with the above).—Between 500 and 600 Associations are formed in connection with the Society in England, Ireland, the Continent, Australia and Canada. This work is especially woman's work. Object, to make known the Gospel to the ladies and high caste children in the East. Its agents are women, as medical missionaries, teachers, Bible women, visitors to the Zenanas. About 40 stations filled by 91 missionaries ; 48 in local connection and 349 Bible women. Those wishing information how to aid the Society should apply to Rev. Gilbert Karney, 9 Salisbury Square, E.C.

THE MISSIONARY LEAVES ASSOCIATION.—The funds are expended for the children in mission schools of the C.M.S., erection of schools, mission churches, etc., furnishings of same. etc., etc. H. G. Malaher, Esq., 20 Compton Terrace, Islington, N. England, Secretary.

COLONIAL AND CONTINENTAL CHURCH SOCIETY.—Labours carried on in 30 colonial dioceses, situated in British North America, India, Australia, and other parts of the world. Clergymen employed in 1886, 106 ; schoolmasters, female teachers and pupil teachers, and pupil teachers in training, 137 ; total, 243 ; income for 1886, £40,000. All communications addressed to Rev. D. Lancaster McNally, 9 Serjeant's Inn, Fleet street, E.C.

The operations of this Society are so extensive and important that money, teachers, etc., cannot be sup-

plied too freely. Especially should Canadian colonists take an interest in it, as it covers their mission ground pretty fully, including the schools for French evangelization.

SOCIETY FOR PROMOTION OF CHRISTIAN KNOWLEDGE.—Bibles, prayer-books, and a large number of other books of Christian literature produced in many different languages. Address communications to Rev. Edmund McClure, Editorial Secretary, S.P.C.K. And now we have left no space for the long lists of Home and Special Missions. We can only name a few :

Urgent appeal for money to aid this most invaluable Society.

CHURCH BUILDING SOCIETY.—Treasurer, H. G. Hoare, Esq. Cheques should be sent to Rev. R. Milburn Blakiston, M.A., F.S.A., Secretary, 2 Dean's Yard, Westminster, London, S.W.

NATIONAL SOCIETY.—For promoting education of the poor in the principles of the Established Church. Treasurer, Messrs. Drummond, National Society Office, Sanctuary, Westminster, S.W.

The pressing needs of the Society call for donations and annual subscriptions.

CORPORATION OF THE SONS OF THE CLERGY.—Grants pensions to clergymen incapacitated by infirmity for work, or to widows and daughters of clergymen.

Benefactions, annual subscriptions, etc., may be sent to W. Paget Bowman, Esq., Registrar, 2 Bloomsbury Square, W.C. It is with regret that we merely give a list of the following :

MISSIONS TO SEAMEN AND EMIGRANTS.—Including 12 Roadstead Missions, 10 Mission Yachts, the Dock Missions, Deep Sea Missions, Deep Sea Fishermen, the Royal Navy, Canal Men, Foreign Seamen in British Ports, Thrifty Seamen, etc. Mission staff—two superintendents, clerical, who visit 50 stations ; 24 chaplains, 41 readers and 5 lay helpers ; also 70 honorary chaplains render good service. Contributions should be addressed to Commander W. Dawson, R.N., Secretary, 11 Buckingham street, Strand, London, W.C.

It would require many pages to give particulars of this great work.

ST. ANDREW'S WATER SIDE MISSION.—For supplying literature on vessels, etc. All communications addressed to M. W. Evan Franks Secretary, 65 Fenchurch street, London, E.C.

WOMEN'S WORK AMONG SAILORS.—Affiliated branches all over the world. Miss Weston's is a wonderful work, systematically carried on, providing Sailors' Rests, etc. All communications addressed Miss Weston, Sailors' Rest, Portsmouth.

ST. ANDREW'S CLUB HOME FOR WORKING BOYS.—Secretary, Mr. T. G. Biddulph, 43 Charing Cross, S W.

HOMES FOR WORKING GIRLS IN LONDON.—Secretary, Mr. John Shrimpton, 38 Lincoln's Inn Fields, W.C.

Besides those named there are many others—Orphanages, Sisterhoods, etc., etc., all established and in good working order; very wide-mouthed channels for Systematic Beneficence on the part of the great Army of Episcopalians in the year '88-'89 of the nineteenth century.

PRESBYTERIAN.

SCHEMES and Channels for Systematic Beneficence, with Synopsis of Missionary Work Carried on in the Different Fields Throughout the World.

The Schemes in connection with the Presbyterian Church in Canada are:—Presbyterian College Halifax Fund, Assembly Fund, Home Mission Fund, Stipend Augmentation Fund, Foreign Mission Fund, Knox College Fund, Queen's College Fund, Knox College Missionary Society, Knox College Alumni Association, Manitoba College Fund, Knox College Endowment Fund, Widows' and Orphans' Fund, Aged and Infirm Ministers' Fund, Church and Manse Building Fund. Contributions to any of these can be sent to the agent of the Church, Rev. Dr. Reid: office, 15 Toronto Street, Toronto; Post Office, drawer 2,607; or to the agent at Halifax, Rev. P. Morrison: office, Chalmer's Hall, Duke Street; Post Office, box 338. French Evangelization, Treasurer, Rev. Dr. Warden, 198 St. James Street, Montreal. Widows' and Orphans' Fund in connection with the Church in Scotland, James Croil, Esq., Treasurer, Montreal.

There is also THE WOMEN'S FOREIGN MISSIONARY SOCIETY, consisting of (Western Division alone) 21 Presbyterian Societies, 348 auxiliaries and 122 mission bands—total, 478 branches, and these ever rapidly increasing. There are a large number of Presbyterian Societies, with Auxiliaries and Mission Bands in the Eastern Division and in the Maritime Provinces as well.

Work, time, money, influence wanted to an unlimited extent in all these, and above all, fully consecrated men and women to go forth to the mission fields, and, equally important, to use their talents of intelligence and culture and power *lovingly* and with *self-forgetfulness* and *tact* to keep these large organizations in good working order.

The Mission Fields are:—*Central India*—(Rutlam, Indore, Mhow, Neemuch, etc.) 5 missionaries, 5 ladies, and 46 other teachers and helpers. In each Field there are schools for girls and boys. *Formosa*—4 missionaries (2 of them native), 38 preaching stations and 38 native preachers, 53 elders, 45 deacons, 9 stone churches and 29 chapels.

In passing we would refer to the suggestive and most appropriate memorial of the long life of systematic self-sacrifice in the interests of the Poor, etc., of Kingston, Ont., of the late Mrs. Machar, to whose memory one of the churches in Formosa has been built. May such fitting monuments to deceased Christian friends and relatives become more general. The Episcopal Society for Funeral and Mourning Reform no doubt enlarge on this topic.

The Formosa Mission is miraculously successful and prosperous under the devoted Dr. McKay's energetic labours.

Money for schools, churches and chapels, or for the hospital or the college, etc., always required.

MISSION TO THE INDIANS IN THE NORTH-WEST.—10 missionaries, with many teachers (male and female). The reserves taken up are Mistawasis, Omanase, Birdtail, Round Lake, Cote's Reserve,

Piapot's, Crow Stand and Long Lake. There are 10 schools. This Mission grows more interesting each year. The W.F.M.S. send boxes of clothing, quilts, etc., the mission bands contributing largely by work. Native Auxiliaries begin to be formed.

DEMERARA.—Mission for the coolies on the West Coast—One missionary and 3 teachers. The W.F.M.S. and bands send boxes of costumes, work for the schools, books, dolls, etc.

NEW HEBRIDES MISSION.—Three missionaries (Eromanga, Santo Espiritu, Efate). About 40 teachers aid the missionaries.

The islands are rapidly becoming Christianized and contributors to missionary funds. Money, missionaries and teachers needed.

TRINIDAD MISSION.—Five missionaries (Tunapuna, San Fernando, Couva, Princetown). Schools, 32; population (coolie), 50,000. Auxiliaries being formed.

Money much needed.

CILINA (HONAN).—A new mission to which Rev. Mr. Goforth and his wife have gone, and others are to follow.

Being a new mission money and interest are required.

Are not all these wide open Channels for the Systematic Beneficence of every man, woman, boy, and girl of the Presbyterian denomination?

THE HOME MISSION FUND is used for the extension and support of the Presbyterian Church throughout a very large area, viz., Presbytery of Quebec, Moskoka and Parry Sound, Algoma, Manitoba and the North-West (Prairie Belt, Rocky Mountain Belt, Ranching Belt), Islandic Mission in Manitoba, British Columbia, Labrador, Newfoundland, Mission to Lumbermen, etc., etc.

In Manitoba there are 28,406 Presbyterians, 93 missionaries; pastors, 22; self-sustaining do., 13; Indian missionaries, 17; professors and tutor in Manitoba College, 4—total, 149.

The Presbytery of Quebec work, includes the FRENCH EVANGELIZATION SCHEMES. The Point aux Trembles Schools are doing a great and good work among the Roman Catholic population in Montreal; money is required to enlarge the building by the addition of a wing. Dr. Warden, 198 St. James Street, Montreal, is Treasurer for the Board of French Evangelization; many colporteurs and Bible women are employed throughout the Province, and important and encouraging work being done.

The other Funds in connection with the Presbyterian Church in Canada already named are equally requiring and deserving of support from the Systematic Beneficence of the Church, members and adherents in the Dominion.

SCOTLAND.

THE CHURCH OF SCOTLAND FOREIGN MISSION COMMITTEE.—Object, support and planting of missions in all the different fields taken up in foreign lands (China, India, Japan, Mexico, Africa). Income in 1884, £23,337; expenditure, £23,323.

COLONIAL COMMITTEE OF THE CHURCH OF SCOTLAND.—Aids the churches, colleges, etc., and sends out ministers and professors to the British Colonies, grants scholarships, etc., etc. Queen's College, Kingston, has a token of affection of this kind from the mother Church's Committee; also, Manitoba College, Winnipeg, a similar grant, and innumerable branch ladies' societies and special missions.

The Free Church contributes annually £101,378 for missions among the heathen, the Jews, the Colonies and the continent.

We are sorry to have so little space that we cannot enlarge on these and many others of the Presbyterian Church in Great Britain.

The U.P. Church expends £40,000 per year; the Church in Ireland, £14,000 on missions in the foreign fields. The Welsh Presbyterian Church has an interesting mission on the borders of the Sea of Galilee.

Money, etc., always needed for all these.

UNITED STATES.

HOME MISSION employed during one year 1,435 ordained ministers and 175 missionary teachers in Western States and territories, etc.; organized 192 churches and 380 Sabbath Schools.

THE BOARD OF FOREIGN MISSIONS extends its operations to the Indians (American), Chinese in U.S., and in Japan, China, Corea, Siam and Laos, India, Syria, Africa, South America, Mexico and European Papal countries. The Women's Societies raise very large sums of money for these; they number 947 auxiliaries in the North Western States and 582 bands, supporting 60 missionaries. The Northern New York, 103 auxiliaries and 113 bands and two other societies, numbering 797 auxiliaries; the Southern Church 737, and many others, while the Presbyterian Church in the U.S. North, report 1,267 auxiliaries and 13,000 bands.

We cannot find room to mention others, but there is certainly no lack of channels for Systematic Giving of Work, Time, Labour, Money, Influence, Missionaries and Teachers by the twenty millions of Presbyterians. Yes, twenty million Presbyterians in the world! So say the statistics. Supposing *each* one of these were to give over and above the tenth of income a sum of *two cents* per day, *one hundred and forty-six million dollars* surplus of tenth would be yearly contributed by this denomination towards the coming of the Kingdom of God.

And if those twenty millions of Presbyterians (this number is exclusive of Sabbath school children) could only be induced for one single year to do their full duty in the matter of giving of Money, Work Time, and Influence, who can estimate the extent of the mighty work that would be accomplished?

The operations of the great work carried on by the Bible Society, which is undenominational, are too well known to require any reference in this volume.





CHAPTER VI.

SO far our attention has been carried along the line of thought of *money* giving, and we have still a few pages to add to what has already been said on this point before passing on to other talents in the stewardships of the "Joint Heirs with Christ."

We are sure that we include no insignificant number of our fellow beings the world over when we proceed to make suggestions on Systematic Giving for the guidance of poor, depressed, crushed debtors—those who have unwittingly, or by unforeseen disaster, or by unmerited injustice, been condemned to wear for a time hopelessly the galling chain of indebtedness to their neighbour.

There are people, unhappily, and those who make a profession of Christianity, too, who rush into debt in an unguarded and unprincipled way. It may be for expenses which, by exercising self-denial, they could dispense with; or those who having, without any blame to themselves, got behind hand with their accounts, make *no effort* to retrieve and make up that which they owe. To these we can say absolutely nothing on the *giving* subject as long as they continue in this lethargic state.

If such men or women are in possession, through the kind Providence of Almighty God, of ordinary health, there *must* be some honest means of at least showing an anxiety to extricate themselves from what is, to some sensitive natures, intolerable bondage.

If they are Christians in heart as well as in name, holding constant close communion with God, and are at a loss what course to pursue to get money to pay off their debts, let them lay the matter before the Judge Himself. "If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not."

But we are diverging from what we had intended to say.

To an honest debtor striving to get once more even with his neighbour by degrees, or to retrace extravagant steps, we would urge the even more urgent necessity of systematically discharging his debts to his largest, and most patient, and most indulgent, and most forgiving creditor of all, his Father in Heaven.

It will never right matters with earthly creditors to go on robbing God of His dues and withholding from Him His just meeds of thanksgiving, and that which He requires of our "first fruit" offerings for the extension of His kingdom.

"Lord, suffer me first to go and"—not even the payment of a just debt to a neighbour should stand before our "follow Thee"—our giving duties to God.

The man or woman who is in debt to members of the community in which he or she resides, is deprived

of very much of the satisfactory pleasure incident to systematic giving to God.

We grant that what would otherwise be a pure, genuine source of heavenly joy, must have in it to the unfortunate one burdened with debt, an alloy of positive pain.

As he drops in his contribution for missions, or his little donation for the building of hospital or church, or it may be a few thanksgiving cents into a "mite box" for any of the Lord's ever recurring personal or family benefits, a vision of the face of some individual to whom he has not yet been able to pay an overdue debt comes suddenly on to the retina of his eye, covering the entire space to the exclusion of every other object.

We will suppose that he is giving a few mites to aid in making up the sum of fifty dollars required to give a Turkish student a year's schooling and preparation for evangelistic work in the new institution in memorium of St. Paul, about to be organized in Tarsus, Silesia.

If it were not that the retina of his eye is already quite filled up with the features of the man to whom a debt is owing, his imagination might have occupied the same space with the olive face and dark eyes of the earnest Turkish student, pouring over the Words of Life, and drinking in Salvation's draught. The circle of influence would be imagined widening and including other olive faces eagerly gathered round this *instructed centre*, and so on.

We are sure that wearing the bondage yoke of indebtedness, even though in a very limited degree, debars and deprives the Christian giver of much of the giver's *enjoyment*, but *never* of his *right* and *privilege* and *duty* to begin, if he has not done so before, or to continue, as has been his habit, his plans of systematic giving to God.

Let him lessen any personal or family expenses he pleases or thinks wise, in order to free himself, but by all means lessen in no degree his renderings to Eternity.

The most acceptable money gifts, or rather renderings back to God, must ever be those that come from practices of real self-denial.

A great deal of the giving of the present day is hardly worthy the name of giving.

It costs the donor no inconvenience whatever.

It is there in the purse ; it can be given and never missed ; there is plenty more where that came from.

We like to think of Barnabas of old. Not much are we told of him in Scripture, but what we do read, tells of the Christ-like disposition of a man who had loved and honoured his Divine Master, and was finding it quite natural and easy to follow in the sacred footsteps.

He it is that wedges in the few gentle, re-assuring words to his assembled brethren in behalf of Saul of Tarsus, now the converted Paul. The influence of a quiet, consistent, Christian life gave all *weight* to the sentences uttered, the suspicious scowl disappears from

the grouped faces, and the approved-of-Barnabas is accorded the cordial clasp of Christian fellowship.

But it was the *giving* spirit of Barnabas we were going to speak of.

Here were God's *poor* on every side.

They had been brought up to Jerusalem by the wealthy Jews from all those different countries mentioned in Acts ii. 9-11. They had come there to the feast.

The rich Pharisaical Jews had paid their travelling expenses in the caravans up to the feast at Jerusalem, but, indignant when they became proselytes to the new religion taught by the disciples of our Lord—a religion that met their every need, and which seemed designed specially for the *poor*, though suited to the rich as well—their wealthy patrons cast them off, and left them penniless and far from their own homes.

Ah! it was beautiful that the earnest preachers in the midst of this dilemma did not lose their presence of mind—did not become entangled in “worldly worries”—in considerations for the temporal supplies for this crowd left unexpectedly on their hands. “The kingdom of God and His righteousness *first*.”

Were they not carrying into practice the lessons taught to themselves by the voice that was now silent? “They *continued* to preach unto them” (to this poor company, numbering a little later three thousand souls, of weary, hungry, homeless, penniless Jews, who had accepted the *Risen* Christ as their personal Saviour) “Jesus Christ and the resurrection.”

But, Barnabas! we were going to speak of him. He is poor; quite poor, too. He has just no money at all, but his very heart is burning with zeal for the Master's cause, and he *must*—"the very love of Christ constraineth him"—help these poor "sheep," his own Master's "sheep." It would be almost the same as if he were to hold back from helping the Master Himself.

"Inasmuch." We cannot tell whether or no Barnabas had heard the Master's precious words on that subject, but Barnabas some way *feels* them just as if he had been present at the close of the Sermon on the Mount, and he could no more have restrained himself from helping, nay, *doing all in his power* for these Jewish "sheep," than if it were Jesus Himself standing there requiring food and shelter.

There is that piece of land that probably he had inherited from his father; at all events it is his own possession, and it is his all.

He does not seem to stop to weigh the matter.

He is responsible only to God for his act.

"Eccentric," would we call it in these latter days?

That is the term not unfrequently used in such cases now.

Well, Barnabas converts the land into money.

He sells the land, and receives the money for it.

What "proportion" does he "consecrate" to the Master's use?

Ah! noble, self-denying Barnabas, we love his

memory. He never thought of what he had better *keep out for this* want and *that* of his own.

He brought it *all*.

Barnabas did not starve either, though he had given his all, for it is after this that we read other mention of his name, including the one connected with his introduction of Saul of Tarsus to the Christian brethren, to which we have already referred. And also his loving *sympathetic* "contention" with that same Paul for forbearance with the natural and almost commendable *home sickness* of the missionary lad Mark on his first absence from home.

Instead of starving, we feel very sure that with the supply of his temporal necessities, he received into his soul from his Master's own hand, a perfect flood of fresh *love* and *peace* and *unspeakable joy*.

Beyond the price for his landed property, he took no *time* to think of other compensation which was to come to his own soul, till it rushed in, and took him by surprise.

Think you not that he had laid considerable store by his "real estate," his patrimonial inheritance, but the tenderness of "social" and Christian "love" exceeds and quenches every other consideration.

We wonder if any pleasing reminiscence of Barnabas floated through Paul's mind when he was penning his letter to the Corinthians, or that particular part of it which a later hand has beautifully paraphrased. To us it appears that Barnabas fits the picture drawn at each place in Scripture we read of him.

“ Though perfect eloquence adorn’d
My sweet persuading tongue,
Though I could speak in higher strains
Than ever angels sung.

Though prophecy my soul inspired,
And made all myst’ries plain ;
Yet, were I void of Christian love,
These gifts were all in vain.

Nay, though my faith with boundless power
E’en mountains could remove,
I still am nothing if I’m void
Of charity and love.

Although with liberal hand I gave
My goods the poor to feed,
Nay, gave my body to the flames,
Still fruitless were the deed.

Love suffers long, love envies not,
But love is ever kind,
She never boasteth of herself,
Nor proudly lifts the mind.

Love harbours no suspicious thought,
Is *patient* to the bad ;
Grieved when she hears of sins and crimes,
And in the truth is glad.

Love no unseemly carriage shows,
Nor selfishly confined,
She glows with social tenderness,
And feels for all mankind.

Love beareth much, much she believes,
And still she hopes the best,
Love meekly suffers many a wrong,
Though sore with hardship pressed.

Love still shall hold an endless reign
In earth and heaven above,
When tongues shall cease and prophets fail,
And every gift, but love.

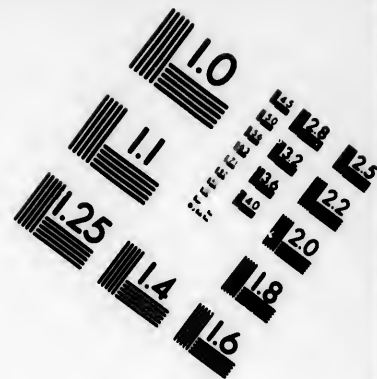
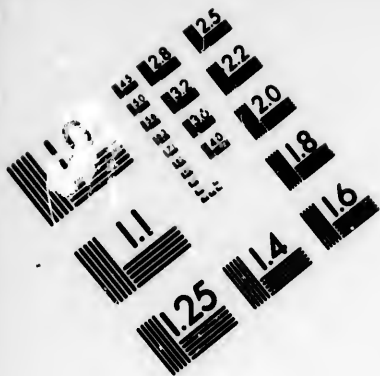
Faith, Hope and Love now dwell on earth,
And earth by them is blest,
But Faith and Hope must yield to Love,
Of all the graces best.

Hope shall to full fruition rise,
And faith be sight above,
These are the means, but this the end,
For saints for ever love."

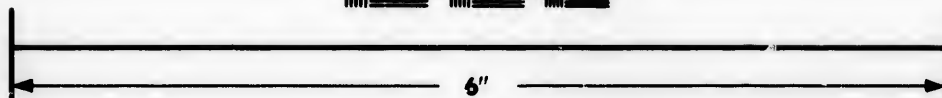
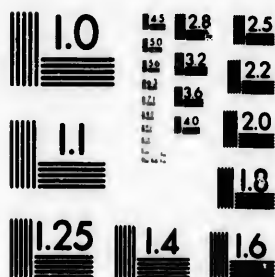
Christian love ! Christian sympathy ! Why, why is it withheld ?

How is it possible for so many Christian men and women to go on from year to year, and from one communion season to another, each bearing with rigid care and complacency his or her own "*Untransferable ticket to Paradise.*" Content it may be to see the same faces *weekly* in the house of prayer, and yet manifest not a particle of interest in the everyday life and welfare of the individual worshippers at the one Throne of Grace.

If for the coming year we could but bring ourselves



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to unite in the removal of this icy cloak—this chill wet blanket of selfish indifference, and *dip down*, or *mount up* to the level of the *human* lives around us with all the sympathy and *human interest* of which our little narrow minds and contracted hearts are capable, we would do more good infinitely, and preach far more eloquent and *impressive* sermons than the best that emanate from our pulpits.

Is it pride? Is it shyness? What is it holds us back?

Never mind whether the hand we shake is rough or smooth, gloved or ungloved.

Never mind if sympathy is all we have to give.

Never mind misjudgment and meagre response; give sympathy and love wherever we can, and receive the reward of a Barnabas.

We were wont to have a rather exalted opinion of the perfection of that stage of giving which induced a child to devote the penny intended for candy to the cause of missions, but in the year eighty-nine of this our nineteenth century we would wish to take a step further.

The candy, the ribbon, the extra row of buttons, was after all not a requisite; it was something over and above our requisites, it was a something added on, and not really required, which we decided commendably to do without, *not* to add on, *not* to indulge in *for Christ's sake*.

Are there any of God's own dear children reading these pages who have already been through this phase

of giving, and who, as sanctification goes on to work its perfect work in their souls, would like to go deeper into that river of life described in Ezekiel xlvii. 1,5, to taste still fuller joys in the line of money giving? Doing without some article, it may be of food or of clothing—something that we have always hitherto looked upon as an *essential* to our comfort, and which we will *really miss*, and feel transient discomfort in dispensing with.

It might be some equipments of the table. The expensive sauce, the seasonable game, the dainty pudding.

Would one be in reality any the worse for omitting butter on the bread, or sugar in the tea, or the spoonful of marmalade for a week or a month?

And after the season is past, would we not entirely forget that we had felt the hat, the coat, or the gown too warm, or too cold, occasionally?

The money that would have been spent on any of these, we may say, unnecessary expenses, applied to God's work, and given purely for Christ's sake, *would* be *real* Christian giving in the highest sense of the word, for it would represent loving self-denial and self-sacrifice.

The soul would grow and expand under systematic giving of this description, and the body would be none the worse.

It was fever, not low diet, that brought Howard's life to a close, and his diet was always the very lowest and simplest it could possibly be, as we have already remarked.

And upon this basis, who is there in all God's fair earth who can plead inability to give? Not *many*, we are sure—in deed, not *any*.

We can conceive here a danger of some dear little one who has early experienced her "Happy Day," as Miss Havergal expresses it in her sweet story, "Annie, or the Four Happy Days." We say it might be possible for a little child, who has decided early for Christ, and who is anxious to follow out His laws as she reads them in God's word, to be led to *overdo* this kind of self-denial. Taking care not to let the "left hand" know what the "right" was doing, the parents might be excluded from the knowledge of the undue amount of abstemiousness habitually carried out in their dear child's life, and in this way injury be done to health. It would be well for parents in Christian homes to guard against this in these days of earnest addresses to "Mission Bands" and at "Children's Meetings," and, when we are glad to say, many thousands of dear children are everywhere giving their hearts to Jesus, and entering with all the energy of their child nature into His service.





CHAPTER VII.

AS we said at the commencement of these pages, *money* is the easiest, and in our estimation, the least important factor in systematic giving. The Christian giver should not be satisfied unless he gives *labour*; he must *work for* the Lord as well as give of his money.

And we think this should also be done with well considered system.

The writer met a little girl a few days ago wearing an exceedingly woe-begone expression of face. She had been accomplishing wonders in mission band interests, and had seemed very happy in her *work for the Master*.

What was the matter? "She would have to stay at home to practice her music and learn her lessons," and could not do any more work at present.

This lifted the curtain a little.

It was evident that lack of system, and proper apportioning of her time, had led this little earnest worker for Christ into a painful experience; there had been trouble about the practicing of her music, and the learning of her lessons.

All might have been avoided, no doubt, by a little attention to order and system.

The first thing thrust into our hands by the Bountiful Giver of all good as we open our eyes in the morning to the light of a new day, is *time*.

Wind up your watch or clock !

Not the family one standing on the dining-room mantle-piece, or on your dressing-table. The general winding that shall be done by the head of the house a little later in the day, with the household gathered around the family altar ? No ! no ! no—there is a more precious, personal consecration or giving *back* of our time to its Giver even than this.

A young girl said to the writer when using the above term, "Oh ! but papa winds up our clock himself every night before going to bed." "Yes, dear," we replied ; "we know, but the watch and clock we mean can *only* be wound up by the *owner*, and each boy and girl, each man and woman, whoever they may be, has one in his or her own possession."

A mother cannot wind up her child's, though she love that child with all the strength of her heart's affection, nor can the child perform that office for the dear busy mother. *Each* must wind up his own watch.

That is, faithfully, earnestly, truly hold *personal* communion with his God and Saviour in prayer, reading thoughtfully, and invoking the aid of the Holy Spirit on a portion of the word of God before engaging in any of the duties of the day. Ten minutes, half an

hour, an hour, or two hours, according to the demands of other members of the family or community on his time may permit.

Let us find out, each of us, exactly the proportion of time we are at liberty to give, and then systematically, cheerfully, and conscientiously render it without fail to God.

We will never regret it.

It sets the machinery of soul and *body* a-going for the day.

Sometimes we speak of losing a few minutes in the morning and vainly chasing them all day, but such is never the case concerning the precious *regulating* time spent at our respective Bethels before the day's duties are entered upon.

Here we come to a sudden pause, wondering if that which is merely selfish feeding of one's own hungry, thirsty soul, mingled with a few thoughts of adoring thanks to God for His gracious goodness, can be literally set down as *giving* at all.

Are we doing aught else than satiating our craving appetites—thank God if they are “craving”—on the “feast of fat things” and “the wines on the lees.”

Taking of the riches of His Grace, without which we are “poor and blind and naked”—taking of His strength, without which we are weak,—*taking* of Himself, because we know ourselves to be “Nothing, nothing, nothing.” Taking of Him because we actually *cannot* do without Him, the All Wise, All Powerful, Never Failing Friend that “sticketh closer

than a brother." We come again at the family altar for fresh supplies, and with a meagre offering of acknowledgment of His divine care. In speaking of work for Christ, therefore, we cannot refer to the exercises we engage in to obtain food for our own souls, for these are only for our own soul's welfare. We have our secret or family devotions to which we allot more or less precious *time*, according to the ardour of our affection, or the degree of "hunger" or "thirst" to be appeased.

Then should begin the business of the day. We must carefully guard against encroaching on the time rightly demanded of us by others. We cannot and must not *give* away that which is really not ours to give.

Of course there is a sense in which every act we do can be done as for the Master by consecrated Christians, but we understand ourselves to be *literally* writing of special allotments of *time* and our other items of income to *God's service*.

So the first thing to be done is to estimate exactly the amount of time daily or weekly at our disposal.

Then equipped from God's own armoury with His immeasurable gifts of *strength, love and wisdom* prepare a written systematic plan of work.

And now we would speak of *real work, some labour of love* on which we must spend time, thought and *active energy*—"Lord what wilt Thou have me to do." No one asks this question in real earnest, in prayer, without getting an answer.

Commence with the field nearest to us, and let us begin *at once*.

If we do not see our field, "Ask."

It may be only a little child to teach *for Him*—only a sick one to read to *for Him*—only some preparation in our own studies to fit us for future work *for Him*—some writing, knitting, sewing, the nursing of an invalid, singing to hospital patients.

It matters not; the field will become more defined as time goes on.

We should follow out our simple written plan, dotting down improvements and enlargements at the close of each session of work.

Our God in whom we trust will take care of results, —*our* responsibility goes no further than the cheerful, faithful, systematic giving back to Him a daily portion of His own gift of *time*.

There are so many fields and ways open that from the Queen of England on her throne, down to the humblest of her subjects, no one need be at a loss for some spot to "occupy" till "He come."

Set apart out of each day, or out of each week, a portion of your time, and fill it with some work over which you have thought, and planned, and prayed.

Each one knows himself or herself just how much time it is possible to *give*.

As in the case of money, so in this, it must be a matter between the soul and God.

Having decided how much time to give, strive to consecrate each moment of it.

Whatever work is done for God should be done to the very best of the worker's ability.

Our Saviour's work for us was "Finished."

How?

Perfectly.

There was nothing to rectify, nothing to regret, nothing unsatisfactory in the great work of Redemption which He completed so fully *for us*.

And will we grudge taking extra pains, and the use of the best and most suitable materials, for the work we design to do for His sake?

"What shall I render unto the Lord for all His benefits to me?"

If the Psalmist thought thus in his day, and eagerly sought to build a "House for the Lord," and when not permitted to express his gratitude in this way, proceeded to gather together materials for his son Solomon to use in its construction, laboriously bringing all to Jerusalem by the rude traffic, and difficult and clumsy navigation of his day, surely an intenser cry should come from Christians of the *nineteenth century*.

"What shall I render unto the Lord for all His benefits to *me*?"

Work and *time* specially suggest themselves. We seem to owe large debts to God in these lines.

David took years and years to make his accumulations of materials; and no wonder.

Think of the sluggish labour required, and the innumerable messengers employed, to convey his orders from place to place.

A flash of electricity along the telegraph wires did not carry his commands. The telephone did not bear his voice, or the voices of his emissaries, to the cedar cutters at Lebanon ; nor did rushing railway cars, and swift, graceful steam barges, convey the lumber to the site of the future temple. Circular saws and turning lathes and steam mills did not simplify and lessen *labour* and *time* for the large number of workmen employed by Solomon.

Think of it, you contractors and builders, you mechanics with your ingenious tools, you overseers of factories and mills for the momentary production of what then took hours or days to manufacture. Just think of Solomon's ten thousand monthly hands in Lebanon, in all, eighty thousand *hewers* in the mountains, besides his seventy thousand bearers of burdens, and his three thousand artizans—all for the erection of one edifice !

Laborious work, which used to consume the *time* and *strength* of men, and women, and children, has been taken out of their hands and given to senseless machinery, knowing neither fatigue nor pain.

The coal mines are worked by it, the fields are ploughed and sowed and reaped by it, and machinery grinds the grain when reaped.

Instantaneous communication round and round the globe.

Swift and easy transport by land and water.

Free interchange of thought through the medium of our printing presses, which are now brought to such a

state of perfection that they can turn out 25,000 sheets of newspaper, cut and folded, per hour—newspapers in which we can read the telegraphic *daily* history of the *world*.

Printing presses which are capable of giving forth in a single year, to the world at large, upwards of *four million one hundred and twenty-three thousand nine hundred and four* Bibles and portions, printed in *three hundred and eighty* languages and dialects.

If God has put *time* and *work* so completely under our control, surely we are bound by the strongest ties of gratitude to render *time* and *work* for His service.

We have mislaid a beautiful little poem, by Miss Geldard, called "Spinning for the Lord," which we had intended to insert here. Perhaps our readers may have already noticed it several years ago in some of our periodicals. "Spinning for the Lord," has for its subject the text taken from Exodus xxxv., verses 25-26: "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun both of blue, and of purple, and of scarlet, and of fine linen: and all the women whose heart stirred them up in wisdom, spun goat's hair."

These women spun laboriously with their hands and the old-fashioned, clumsy distaff, and we are sure they turned out beautiful work—those rich hangings for the temple; and we read how very fine were the materials they used.

They had no steam-power looms. Their work must have been hard, wearisome, monotonous and *very* slow.

By reference to a reliable authority we are able to state that when our century entered its last quarter, Britain alone was exporting cotton, woollen, and silk fabrics, amounting in value to *one hundred and twenty million pounds sterling*, manufactured in *seven thousand two hundred and ninety-four* factories. The home market, with its enormous needs, was fully supplied, as well.

Improved light, too, has superseded the dim candle of past centuries. To spend an evening over some intricate work is no longer an unnatural strain on a woman's eyes. The needle-woman can now sit comfortably at a sewing-machine—executing three thousand stitches per minute—in a room lighted with coal oil lamps, or gas, or electric light, and run her seams with ease. Many pages could be written on the relief this invention has brought to thousands, and yet the tale would only skim over the surface. So, with these facilities for work, and for economizing time, scattered through the length and breadth of the world, it would indeed be a shame to the Christian man, woman, or child, who did not eagerly look round, saying: "Lord, what *work* can I do for Thee?"



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CHAPTER VIII.

" CORN FLOWERS."

A LONG the swelling of the upland leas,
Where, loved of summer suns, the country
spreads,
The ripen'd blades are swaying in the breeze
That soon will sigh above their shavéd heads ;
And fair as ever early reapers found them,
The twining weeds 'and poppies cling around
them.

Oh, Lord, when from this reaping ground I pass,
And bear my scanty sheaf to offer Thee,
Of gaudy weeds and clinging blades of grass,
Too many, mid the grain will twinéd be ;
But Thou—wilt Thou not say, with smile divine,
" Poor flowers—poor *weedlings* ; they were also M ine.
—*Arthur L. Salmon, in " Good Words."*

" Mission Field!" This is a nineteenth century term, and is not the very word suggestive of *work* for all *Christendom*?

Was it the disciples only of our Lord's time that got the command, " Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have

commanded you?" Or was it only for the missionaries who can go *out from home* to do this work?

Ah! we Christians of the fourth quarter of the nineteenth century have got far past such narrow confined ideas as these.

We know that the little maiden of five, who sits by her mother's side plying her knitting needles, or sewing her patches, or pasting her scrap-book, with a view to supplying the need or brightening the life of a neighboring child, or it may be for one of "China's millions," or for a little Indian boy or girl on one of the Northwest Reserves, is just as much obeying our Saviour's commands as if she were a Carey, a Gordon, or a McKay.

We who cannot go ourselves, have always close at hand innumerable opportunities for helping by our *work*, to *send* the Gospel into all nations. Boys, girls, men and women, none are excluded unless they exclude themselves.

There must be something that you can do, or can learn to do.

Systematize this knowledge, or talent, whatever it is, and, asking God's blessing on your endeavours, arise and do with it the *very best*, and the *very most*, you can.

The name of a Mrs. Scott, lately living in a neighborhood of old Indian women, has come to us from Manitoba, not long since. She just "did what she could" by teaching these poor women her own little talent of knitting, and now yarn and needles can hardly

be sent in sufficient quantities to keep the widening circle of industrious squaws going.

It is likely that Mrs. Scott had certain days, and certain hours, which she thus, in this simple manner consecrated to the Master's *work*.

We know also of another dear young girl among our own associates, one who led a busy life from Monday morning till Saturday night, but who consecrated three evenings each week, of her own much needed recreation time, to labouring in a free night school for boys, which she was instrumental in starting. With the secular lessons imparted, we, her friends, knew she would be unable to suppress those sacred truths which were ever uppermost in her thoughts.

If the child of God follows out the suggestions of the Holy Spirit, fields of suitable labor will open up that were never dreamed of, as in the case of the weak little instrument, who was the means under God, of the organization of that most fruitful work for Ireland, called "The Bruey Branch."

But we have, in our minds, a plan of systematic work for the Lord for boys and girls, too, which we think is *new*; at least we have never seen it suggested.

Poor boys! We have read of some people who were always finding the poor fellows in the way; they were sure to wear holes with their heavy boots in the carpet, or they crushed the new afghan, or soiled the latest fine art cushion. They whistled when you wanted to be quiet, and disturbed the peace generally, and as for aiding in mission work, no one seemed to think

such an application of their talents appropriate at all.

Well, we humbly beg to differ from this view of things, and to put forth a plan for the boys, and a fresh one for the girls.

Boys! Christian boys!—who have imbibed somewhat of the Christ-life from the lessons in your Sabbath schools and Bible classes, and who know and understand all about this oft-told tale of our Saviour's Command—you who would willingly *work* for the object of sending the Gospel into all nations, we would like half a dozen, or a dozen of you to form a club, arranging things as methodically as you please, and as boys always know *how*.

Then with full consideration as to quality of what you select, and the amount of rental to be paid yearly, rent a piece of land for a market garden.

A missionary market garden.

Think, boys, of all the possibilities involved in the possession of even half an acre of land for a missionary garden.

Why, one young Turk, for the college already referred to, will not be half enough for you.

We can already see that you will get delightfully greedy for young Turks, and for whole schools full of Indian boys, and for Formosa Chapels; and, in fact, you will not know where to stop, nor will you be willing to stop anywhere.

But, dear me, here we are flying off like a kite soaring up, up, up to results, before we have half done with means.

Plough the land, or get it thoroughly ploughed, do every stage of the work the *very best* and neatest it can be done. If you perform all yourself, we venture to say your "Joy" will be all the more "Full."

Plan your ground so that it will yield the utmost *cash* possible.

Be careful to select the very best seed.

Keep all well weeded and in perfect order, hire plenty of help from among the ranks from which your club was first formed, thoroughly systematize the hours of work, and the turns of the different work-boys, so that no one's missionary-garden labours will interfere with his ordinary school and house duties; remember there are "duties and duties," and it would be inferior system that caused them to clash.

It is quite beyond the writer's power to advise what had better be raised.

Study the markets; try to command a reasonable market price for what you raise by the excellent quality of your commodities.

Secure a round of regular customers, deduct your expenses for *boy hire*, and for *rent* and *seed*, and invest the balance at a proper rate of interest. This will be the commencement of your fund for missionary purposes.

Enclose more ground as your income increases, and as your committee advise.

Begin with vegetables; but in imagination we already see *sample* wheats, and other grains, *new varieties* to be recommended to the farmers, and

bought by them for seed, waving in the consecrated ground of our dear missionary boys.

Wheat and grain that has had the very best chance to bear the "sixty fold," or the "hundred fold," because of the care and vigilance of the dear missionary hands that ploughed and harrowed the land, and sowed the seed.

When the funds have accumulated to some extent, an additional enterprise might be entered into of nailing together a rude frame hut for rainy days, and which could be rented to a second club of *mechanical* boys who would turn out, for purchasers, useful and ornamental articles, with their tools; and underneath which a good root house for potatoes, turnips, etc., could be located.

Try it, boys; and if we can by any means discover the address of the "Boss" of the first missionary market garden, we promise him a donation of five dollars worth of the best seeds, and slips of small fruit trees that can be procured.

Now, girls, for a missionary *flower* garden on the same principles; your brothers will help you to get it in order at first.

Flowers for cutting, flowers for potting, everything *rare* and beautiful you can think of.

Purchase rustic baskets, and fancy urns, and fern stands, and flower stands, from those boy missionary mechanics, and fill them with vines, and trailing plants, and bright geraniums, and fairy ferns from the woods, and you will just be surprised at how fast your customers will send in their orders.

But be exceedingly systematic.

Study the soil, study the seasons, hire your girl weeders, and your girl waterers. Perhaps the boy missionaries will allow you to dabble in strawberries ; they are very prolific, and require little care.

A small conservatory constructed by the juvenile carpenters would be a great source of profit and pleasure.

Then the seeds could be gathered before winter put up in neat packets, and sold to the trade as well as to private purchasers. One thing we would beg of you, that you plan your time and work so well that home and school duties are not interfered with, and that you grow the very *best* varieties of whatever you attempt to cultivate.

Have lots of roses of all the best kinds ; you can always command five cents for a rose or a bud, for a button-hole, or for a lady's throat.

Decide on a specific object on which to spend your missionary money. It would be charming to be in correspondence with one or two, or, we believe, three Hindu school girls who were being educated with the money raised by your missionary flower garden.

You could tell them all about the garden, and you could press some of your prettiest flowers and enclose them in your letters.

Do, dear girls, who may read these pages, try this new and pleasant plan, and just see how happy you will be, and how healthy you will grow under your toil.

Be quite sure, though, that it is all for Jesus' sake.

There is always a danger when we get excited and interested in any work of this kind, of losing sight of purity of motive, but prayer keeps us right.

“Awake my soul and with the sun
Thy daily stage of duty run,
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

Thy precious time mis-spent redeem,
Each present day thy last esteem ;
Improve thy talent with due care—
For the great day thyself prepare.

Lord, I my vows to Thee renew,
Disperse my sins as morning dew,
Guard my first springs of thought and will,
And with Thyself my spirit fill.

Direct, control, suggest, this day,
All I design to do or say,
That all my powers with all their might,
In Thy sole glory may unite.”

It is a great safeguard to be filled with such thoughts as these, as we arise in the morning. It is a sort of clock-winding operation for the day.

The subject of *work-giving* to the Lord, is by no means exhausted ; indeed it is only touched upon, but time and space will not permit us to enlarge further. The fields are wide and innumerable, and we cannot but

expect to see all true Christians, of whatever age or station,—and by whatever denominational name they may be known—we cannot but expect to see them zealous *workers* for Christ.

It is grand, though humiliating to many of us, to hear of the Christianized South Sea Islanders raising by annual subscriptions at their last meeting on Savage Island, the sum of \$1,531 for the purchase of a new yacht to be employed in the mission work in New Guinea.

The converts on the Island of Erromanga recognize their *giving* and *working* duties as Christians, by raising and exporting arrow-root, 3,300 pounds being sent out as the contribution for one year, while in Fiji, in China, in Formosa, in Turkey, India, and in the North-West Territories, and all our mission fields, there are daily in this our last quarter of the nineteenth century, Christianized converts, men and women, giving *themselves* to the work, consecrating their lives to their new Master's service.

We ourselves know of three old ladies with small means who made many dollars for missionary purposes, by exercising a *talent* they possessed for making excellent home-made bread and buns, which they sold to their acquaintances, and also at small monthly sales of useful articles in the lecture-room of the church with which they were connected. And we know of dear little children who dust and sweep, or gather fruit, etc., etc., to earn from their Christian mothers, the sixpences to put into their mite boxes. It seems to us unneces-

sary and superfluous, in 1889 of the nineteenth century to touch upon the *sinking* of missionary money in lotteries of any kind—fish-ponds, grab-bags and bazaars in general, all of which belong to a past and less enlightened cycle of time in the world's history.

In a certain hospital for "Incurables" there lies in a bed in one of the female wards, a poor old woman quite crippled with rheumatism. This afflicted Christian acknowledges frequently her gratitude to God for "all His benefits" to her by handing over sums of forty and fifty dollars either for the hospital fund, or for missionary purposes; she earns the money *herself* by laboriously working at the construction of a particular kind of mat, which she sells to visitors.

She is only able to work with *one hand at a time*, as she must always lie either on the left or right side, so when the right hand takes its rest, the left goes on with the work.

And we know of several among our own friends who devote an apportioned part of their time regularly to reading the Bible, and religious literature to those who are unable to read for themselves.

Then there are always in every community, children to be gathered together into "Children's Meetings" for studying the geography and historical parts of the Bible, and to be interested in working for Christ.

A missionary *trade* for men or women, youths or maidens, with limited means, would be an ideal thought for the followers of the "Carpenter of Nazareth," "the meek and lowly Jesus."

On this subject of *work-giving*, we go back to the point from which we started, namely, that the "sons of God, joint heirs with Christ," should naturally be co-workers with the Father, and the Son, in advancing the kingdom which is to be their own future "*inheritance*." Joy, and great and abounding happiness *must* flow from all work done in this spirit, and God's blessing will assuredly go with it, for has not our Saviour Himself said, in connection with workers for Him, "And lo, I am with you always, even to the end of the world."





CHAPTER IX.

BUT now we go on to speak of that which is not only by far the most important species of *giving*, but also that which is infinitely more difficult to give.

The term "systematic" cannot be applied to it at all, inasmuch as it ought never to be divided, but be given entirely to the cause of our beloved Lord and Master.

This is the last division of our theme, and we feel that we have reserved a space all too limited for so momentous a subject.

We "are not our own," but "are bought with a price." We know it to be true. But alas! the most devoted servants of God remember this only by fits and starts. There are *none* who can truthfully say, when they retire to rest at night, that they have *thought*, and *spoken*, and *acted*, in the conscious remembrance of it, throughout the hours of the day that has closed.

Indeed, how many are there who could with pain acknowledge that their thoughts, words, and actions daily are such as to give strong evidence of constant or *almost* constant forgetfulness of being a "purchased possession," "bought" with the "precious blood of

Christ," and not at liberty to walk but according to the will of their Master.

Influence is an invisible power so subtle, and yet so illimitable in its effects, that we tremble to think of our responsibilities in its possession, for there are none without it. The little infant of a few hours who passes in a day out of its short earthly existence, has nevertheless exerted all unconsciously an untold and immeasurable amount of influence, from which circles and circles are to spring, widening out to the very edge of time, and away on, on into *eternity*.

Shall we estimate or limit the subtle windings of the influence that wrung from broken and bruised hearts the thoughts so beautifully expressed by Aldrich in his well-known poem, "Baby Bell."

"Have you not heard the poets tell
How came the dainty Baby Bell
Into this world of ours?

The gates of heaven were left ajar :

* * * * *

"It came upon us by degrees,
We saw its shadow ere it fell—
The knowledge that our God had sent
His *messenger* for Baby Bell.
We shuddered with unlanguage pain,
And all our hopes were changed to fears,
And all our thoughts ran into tears
Like sunshine into rain.
We cried aloud in our belief,
"O, smite us gently, gently, God,

Teach us to bend and kiss the rod,
 And *perfect* grow through *grief*."
 Ah! how we loved her, God can tell;
 Her heart was folded deep in ours,
 Our hearts are broken, Baby Bell!
 At last he came, the messenger,
 The messenger from unseen lands;
 And what did dainty Baby Bell?
 She only crossed her little hands,
 She only looked more meek and fair;
 We parted back her silken hair,
 We wove the roses round her brow—
 White buds, the summer's drifted snow,
 Wrapt her from head to foot in flowers,
 And thus went dainty Baby Bell
 Out of this world of ours."

Yes, dear little Baby Bell, but you have performed your mission to father and sisters and brother, and many souls besides—a mission that could not have been accomplished so well though hundreds of eloquent sermons had been preached, or many volumes read—a mission that none but your own "dainty" little self could execute.

We have spoken a good deal on *money-giving*, and upon *work* and *time-giving*, but what would all that we could give of these amount to in the end, if our *daily personal influence* on all with whom we come in contact, as we pass through the world, were not carefully guarded and consecrated to God? It is a difficult thing—a very difficult thing to manage

influence aright ; indeed we know from our own knowledge of self and recollections of our own utter weakness, that only by leaning on Him who is our "Strength," can we do anything the least satisfactory with this immense unwieldy possession.

As we said before, this talent is a *general* one, for there is *not one human being in all God's universe without it.*

Each action is saturated with it, even an expression of the face is filled with it, and each word we utter is fraught with it.

Our minds go back intuitively to a Mordecai, an Esther, a Joseph, a Moses; to the little captive maiden who was indirectly the means of the cure of Naaman, the Syrian captain ; to the *lad* who carried Jonathan's arrows ; to Jonah and to "Paul's sister's son," and many others whose influence, sometimes quite unconsciously exerted, led to great and *never ending* results.

It is as impossible to follow out the minute and extensive ramifications of influence, as to discover the recesses to which light and heat penetrate in the solar system.

A number of American gentlemen, speculators, were travelling together in a railway carriage. They were all on their way to buy up land, on speculation, in the Colorado mining regions.

As they had made large additions to their wealth by former speculations of a similar nature, they were excitedly eager to try the same royal road to riches again.

"Out of the abundance of the heart the mouth

speaketh." So these men, in their long journey lasting several hours, talked of nothing else, and so loud and earnestly did they converse, that intercourse among other occupants of the car was not attempted.

They compared notes, they exchanged opinions as to the comparative mining value of different sections of the country, they told of their gains, they all appeared to be in excellent spirits, as if the world was going very prosperously with them, and they joked away accordingly, not always particular as to the ejaculatory expressions that escaped them, and which could not fail to grate painfully on the ears of those of a more serious frame of mind.

The voices had been going at a tremendous rate—so had the cars. Suddenly both came to a pause together, as the train drew up on a switch to await the passing of the express from the opposite direction.

There was not a sound to be heard; the late conversationalists were each no doubt busy carrying out speculative trains of thought suggested by the animated talk that had just ceased, and which had increased the speculative money-getting greed of each tenfold since the journey commenced.

It was like the bursting of a bomb-shell in their midst, when a *quiet* voice from an obscure corner of the railway carriage, uttered these words:—"A man's life consisteth not in the abundance of the things he possesseth."

Nothing more, not a remark followed, no one said a word. It was as if the text, so appropriately wedged

in at that most opportune moment, were left standing alone to shoot out threads of influence, and of subject for meditation in each soul present.

The very silence showed that solemn thought was busy. We remember God's own promise, "My word shall not return unto me void." It was having a fair chance in this instance, and where to into eternity the influence would flow none could tell.

Ruskin, in his "King's Treasuries" of "Sesame and Lilies," dwells emphatically on the weight and influence of such small trifles as *accent*, and that most general English habit of using "*masked words*."

Both these apparently insignificant, but in reality tremendous weapons for influence, we carelessly use at the suggestions of our own sweet wills, forgetting that we may be making them, disseminate falsehoods and erroneous impressions with appalling rapidity, and from which will grow other ever-widening circles of the same nature.

Manner has a wonderful influence also; it may be a proud manner, or one in which the opposite quality predominates.

Pride of dress, of wealth, of position, of talent, of popularity, or of culture, can not be hid by "*masked words*," or by "*accent*," for the *manner* is certain to betray it, and scatter its influence on the immediate circle and subjoined circles, just as much as will the manner of the humble Christian, empty of self, and thinking least favourably of his own attainments, and most favourably of those of his neighbour.

There are three distinct lives in every human existence to be lived : the life visible to the outside circle of the public, that which is known to the smaller circle, of the family, and there is also always that tower of retreat, so sacred and exempt from intrusion, in every life—the inner life—the life which we would wish to have “ hid with Christ in God.” Manner is a thing so difficult to control for right influences, that we know of no way to do so, no rule to go by, but by the most sacred and careful guarding of this “ inner life ” *systematically*.

Dress has a wonderful power for good or ill, for poor weak humanity is touched by very small outside things.

Many would wish to ignore this humbling thought, but that the cut of a man's coat adds to, or lessens the weight of his influence, is very plainly seen.

And in woman's world, the influence of dress is manifest to a much greater extent.

“ She is above her dress ” is an expression we have heard connected with the name of one who, though careless in dress, was admired and esteemed for many engaging qualities, but while it is perhaps a fault of lesser degree to take too little pains about dress than to make it a matter of such paramount consideration as to devote undue attention to it, we are sure that a woman desiring to consecrate her influence to God, will find it absolutely necessary to adorn the “ temple of her body ” with modest care and taste. The time and trouble spent thus is not wasted, and is her duty.

There are very few minds above being influenced by the becoming, or the unbecoming shade of ribbon, the pretty, neatly made dress, or the ill made ugly one.

Women must come in contact with a great many *little minds* in the course of each day, and even "great minds condescend to things of low estate," so we contend that her dress will increase or diminish her influence among her fellow beings, according as she neglects it, or pays proper attention to it.

"When Luther first saw Catherine Von Bora,
She was cutting bread and butter."

His great mind took in at a glance this matter of fact action. We wonder if she had a dainty mob sweeping cap, and a prettily made calico gown, for the Leader of the Reformation would probably take that in too.

To refer to Ruskin's thoughts again, on the point of *woman's* influence, which he thinks exceeds all others, we give a quotation once more from "*Queen's Gardens*," "Sesame and Lilies," He says :

"I am now going to ask you to consider with me what special portion or kind of royal authority, arising out of noble education, may rightly be possessed by women ; and how far they are called to a true queenly power, not in their households merely, but over all within their sphere. And in what sense, if they rightly understood and exercised this royal or gracious *influence*, the *order* and *beauty* induced by such benignant

power would justify us in speaking of the territories over which each of them *reigned* as 'Queen's Gardens.'

After pointing out the fact that Shakespeare, Spencer, Scott, and other renowned writers, have no heroes, and that it is by the *influence* of the heroines, and by their wisdom and virtue always, that redemption comes, if it comes at all, and showing that these authors invariably represent women as infallibly faithful and wise counsellors—incorruptibly just and pure examples—strong always to sanctify even if they cannot save, and with endless varieties of grace, tenderness, and intellectual *power*—"we find in all a quite infallible and inevitable sense of dignity and justice, a fearless, instant, and untiring self-sacrifice to even the appearance of duty, much more to its real claims; and finally a patient wisdom of deeply restrained affection, which does infinitely more than protect its objects from a momentary error; for it gradually *forms*, animates, and exalts the characters of unworthy men." That "it is the woman who watches over, teaches, and *guides* the youth, never the reverse." He then goes on to address women on the subject of the gardens over which they are Queens.

"You would think it a pleasant magic if you could flush your flowers into brighter bloom by a kind look upon them; nay, more, if your look had the power not only to cheer but to guard them, if you could bid the black blight turn away, and the knotted caterpillar spare—if you could bid the dew fall upon them in the drought, and say to the south wind in frost—'Come

thou south wind, breathe upon my garden that the spices of it may flow out.'

This you would think a great thing. And do you think it not a greater thing that all this (and how much more than this) you *can* do for fairer flowers than these—flowers that *could bless* you for having blessed them, and *will love you* for having loved them;—flowers that have eyes like yours, and thoughts like yours, and lives like yours; which once saved, you save *forever*? Is this only a *little Power*?

Far among the moorlands and the rocks, far in the darkness of the terrible streets—these feeble flowrets are lying, with all their fresh leaves torn, and their stems broken—will you never go down to them? nor set them in order in their little fragrant beds, nor fence them in their shuddering from the fierce wind? Shall morning follow morning for you but not for them? No dawn to breathe upon those *living banks* of *wild violet* and *woodbine* and *rose*; nor call to you through your casement—call saying:

'Come into the garden Maud,
For the black bat night has flown;
And the woodbine spices are wafted abroad,
And the musk of the roses blown.'

'Will you not go down among them? Among those sweet living things whose new courage, sprung from the earth, with the deep color of earth upon it, is starting up an strength of goodly spire; and whose purity, washed from the dust, is opening bud by bud into the

flower of promise, and still they turn to *you*, and for *you* 'The Larkspur listens—I hear! I hear! and the Lily whispers—I wait!'

Did you notice that I missed two lines when I read the first stanza, and think I had forgotten them?

Hear them now.

'Come into the garden Maud,
For the black bat night has flown;
Come into the garden Maud,
I am here at the gate alone.'

"Who is it think you who stands at the gate of this sweeter garden alone, waiting for you?

Did you ever hear, not of a Maud, but of a Madeleine, who went into her garden in the dawn, and found One waiting at the gate whom she supposed to be the gardener?

Have you not sought Him often—sought Him in vain at the gate of that old garden where the fiery sword is set?

He is never there; but at the gate of *this* garden He is waiting *always*—waiting to take your hand, ready to go down to see the fruits of the valley, to see whether the vine hath flourished, and the pomegranate budded.

There you shall see with Him the little tendrils of the vines that His hand is guiding; there you shall see the pomegranate springing where His hand cast the sanguine seed; more, you shall see the troops of the *angel keepers*, that with their wings wave away the birds from the path sides where He has sown, and call to

each other between the vineyard rows, "Take us the foxes, the little foxes that spoil the vines, for our vines have *tender* grapes."

Oh, you queens! you queens! among the hills and happy green wood of this land of yours shall the "foxes have holes and the birds of the air have nests," and in your cities shall the stones cry out against you that they are the only pillows where the Son of Man can lay his head?"

We claim for women, aye, and for very young girls, that they have each one in her exalted or humble sphere, power to make the conversation, and train of thought what they choose in a mixed company.

A tired, chilled little newspaper vender crossed our path to-day with a bundle of papers under his arm.

He was a very diminutive specimen of the trade, and new to his business, nevertheless he ran about through the crowds on the market square, jostling this one, and shouting boldly in the ear of another, the name and price of his sheet of literature.

But people did not want newspapers just then—they wanted butter, and eggs, and potatoes, and legs of mutton, so the poor little man had no success. We ourselves were impatient over the little human impediment in the way of our hurrying footsteps.

But an hour later in a more retired street we caught sight of the same boy, or was he the same boy? Non-success had done its usual work; his energy was all gone; they seemed very childish little legs as they lagged along, evidently homeward bound, to get per-

haps a mother's sympathy, and turning in disgust from a world of self-absorbed business, where he and his bundle of papers were "nothing to nobody." As we watched from a street on the cliff the figure of the boy moving slowly along, wet and cold, on the avenue below, a sudden feeling of pity and commiseration for the lad entered our soul, and filled it with remorse that we had not taken one of his papers.

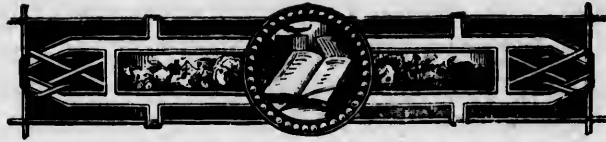
If we could have hailed him he would have got a customer now.

So much for the *influence* of the movement of the lad's legs.

Unconsciously they, the lad's legs, were interesting one member at least of the public more than all his bold shouts had done, therefore we recognize that *gait* has an *influence* of its own.

The pompous gait, the active gait, the languid gait, the slouching gait, the tottering gait of age, and the playful gait of innocent childhood; there is the gait of the frivolous, and the gait of the sedate, the modest, the humble—the gait of the self-conscious and self-important, and the gait of the one who is thinking of the interests of his neighbor as well as his own.

Stand at the window of the dentist's parlor awaiting *your turn*, and while you are looking out of the window trying to forget the coming tooth extracting operation in prospect, you will see all these characters go by on the street below, and the gait will be your index to the different dispositions.



CHAPTER X.

BEFORE leaving the subject of Influence and drawing this little volume to a close, we would like to give the names of two or three out of the many, who might deservedly be remembered as having exerted their influence in the cause of the general good of mankind.

Again we would refer to Howard ; the work he did was great and laborious, and, as we have said before, he spent his money freely, but his *influence* was his best gift, and in the prisons and hospitals and penitentiaries of the present day, though his work and his money have been left far behind, his influence is still yielding great harvests of fruit.

What shall we say of the glorious harvest of freed humanity which has been the result of the patient, eloquent influence of Wilberforce, who brought up his bill in Parliament, at each session from 1789 to 1807, for the abolition of the slave trade.

Nearly twenty years of systematic discharge of bursts of influential eloquence, besides all the influence that issued from the point of his consecrated pen, in defence of the same object. He just went steadily on

without flinching, till the victory was gained, and England induced through time to give £20,000,000 sterling for the liberation of slaves.

Wilberforce used his influence in other directions also with the aim invariably of the moral improvement of England.

Duelling received repeated blows from his lips and his pen.

Sabbath observance was another of his aims ; and a great deal of the interesting missionary enterprise going on to-day in India and the colonies, and which is now drawing the attention, and exercising the *giving* disposition of the entire world, is due to the earnest influential speeches and writings of Wilberforce for Christianization.

His influence was expended largely, too, for the object of Bible circulation, and we know by our annual statistics, to what numbers the results have reached.

Lord Brougham's is a name we would not pass over. He advocated brilliantly, national education, and popular institutions, and the effects of his influence will go on while the world lasts.

These men all paved the way for future Philanthropists, by their influence and example.

Agnes Jones is still another whom we would wish to speak of, as one who consecrated her influence to Christ. Anxious to do the most possible with her life in the Master's service, she pleaded with her friends to be permitted to study systematically the art of nursing, at the Nightingale training-school for nurses at Kaiserworth.

She went there in the year 1860. She wished to say with her whole heart, "Lord here am I, send me."

Miss Nightingale was determined that Agnes Jones should have full opportunity for counting the cost of her voluntary vocation, and for one year she was made to serve as a common nurse at St. Thomas. But she had looked all that was involved calmly in the face, and had taken to herself the motto, "I will go in the strength of the Lord."

A scrap from a letter to a friend, gives us a glimpse of this heroic girl at her duties at St. Thomas.

She tells her friend that daily she gives medicine "to *forty-two* men," popping pills into their mouths, which they sometimes stopped to thank her for, before proceeding to swallow them. She was very happy in her work, and the title, "Happy Agnes," which her friends applied to her after visiting her in the hospital, was a most appropriate one.

In 1864 she was offered the position of superintendent of the Liverpool training school for nurses.

Here she had double duty to do, and most arduous and difficult ones.

She had the general charge of the whole institute of six hundred pauper patients, and the training of the nurses and probationers, from half-past five till midnight. She was delighted with her work, and threw her whole soul into it. She had classes for religious instruction, and for scripture reading.

Her "individual" *influence* is said to have been very great, and her *influence* upon *each* individual. Her

constant union and communion with a living Christ upheld her through all she undertook. We must remember that she left her home of her own accord, to associate, Christ-like, with the poorest and lowest of mankind.

Many wondered how she managed to accomplish all the duties of her position. It was just by a well-ordered, trained *system*, of doing her "Father's business," and by the unbounded *influence* she exerted judiciously over the nurses, and indeed *every one*. Miss Nightingale says of her: "She had greater power of carrying her followers with her than any man or woman I ever saw, and she seemed not to know she was doing anything remarkable." She died after a lingering illness brought on by exhaustion and overwork, in 1868, but the influence of her beautifully consecrated life has not yet ceased. Trained nurses for the missionary fields and for the hospitals for "sick children," and for "Incurables," and for the aged and infirm, are swelling the ranks daily, and many of them voluntarily leave happy and luxuriant homes to consecrate themselves to the noble work, led on by the *influence* of this truly noble life. Just one more record and we have done.

Elizabeth Gurney, afterwards the celebrated Mrs. Fry, was a woman whose influence has still its effects, and will have far beyond time's limits.

When a mere girl she began to instruct a little school consisting of *one little boy*, but which soon increased to seventy. No woman ever did more for the

temporal benefit of her race than did Mrs. Fry. Not by gifts of money, for she had not much at her command, but by her earnest labours and her wide extended *influence*.

She simply converted Newgate prison to a scene of comfort and order, and made it the gate of Heaven to many, instead of "a hell above ground." In the year when she was thirty-three years of age, she began to interest herself more particularly in the moral reformation of criminals, in their conversion and sanctification.

She organized a regular "Association for the improvement of the prisoners at Newgate," its objects being to provide clothing, instruction, and employment for them.

She established a school for this purpose amongst them. Her active and systematic habits enabled her to accomplish a wonderful amount of benevolent work, although she was the mother of eleven children, and latterly had to contend with the restrictions and difficulties of very limited means. She instituted, by her *influence* among the Quakers, the order of "Nursing Sisters," which continued to do great good long after the source of the influence had passed away from earth. Mrs. Fry's warm, motherly heart became greatly interested also in the homeless wanderers in London, and she used her ever growing *influence* to have provided for them "a nightly shelter for the homeless." Think of the thousands of fresh circles of Heaven-born influence that would spring up in each soul of those who were benefited by this most benign influence.

Soup and bread were provided, as well as a bed to poor neglected and wretched creatures, who would otherwise have had to exist without either. This most influential woman formed a committee of ladies to instruct the helpless poor in work, so that they might be enabled and encouraged to procure comforts and independence for themselves.

We know how invaluable as an influence for good is District Visiting, and this organization we primarily owe to Mrs. Fry. Even foreign countries benefited largely from the *wholly* consecrated influence of Mrs. Fry. Crabbe in his merited eulogium upon her life says she "made a prison a religious place."

Her great simplicity, almost childlike, which she retained to the last, showed her single mindedness, and how entirely she did all to the Lord. She died at Ramsgate, in 1845.

And now we have done, regretting deeply that time and space will not admit of many further remarks which we would exceedingly have desired to make, and which it requires a strong effort to withhold, on the very wide and important subject of "Systematic Giving."

Under our last division in particular, we have left much ground untouched—child influence, school girl and school boy influence, of which many instances could be told from our own life and experience, and that most powerful of all influences, *mother* influence, the dim recollection of which even many a time intervenes in many lives that have sunk to the lowest

depths of sin and degradation, and, under God, prevents the total destruction of precious souls.

Influence! silently and stealthily it glides hand in hand with time—that wonderful power—*unconscious* and *conscious* influence. All creation, animate and inanimate, is richly endowed with the subtle gift, and of all creation, man is the most fickle, irregular, unsystematic, and inactive, in rendering even a small proportion of his influence to God. It is an immense responsibility, for we cannot measure the circle enclosed by each individual action of our lives, nor of each word spoken or written, nor can we estimate the vistas of time, down through future generations, to which these influences are to extend.

But we close with an earnest, prayerful desire that God will bless what has been written in His strength alone, and that our readers will be induced by the perusal of this little volume to *give more*, and to do so *more systematically* than they have ever yet done. We would then feel indeed that the Lord Himself had owned the effort of His humble instrument, and our heart would be filled with thanksgiving.

And should any of God's dear children be *led on from this*, to take that *highest* and *noblest* step of all, namely, *entire consecration of money, time, work, influence, life and talent*, and in this way to bring into their own lives here on earth a very heaven of peace and joy, then would we rejoice in the Lord's great goodness.

There can be no happiness to equal this—when we literally acknowledge by our every action that “we are

not our own." When we acquire the habit of merely *taking out* of our means that which is necessary to worthily clothe and sufficiently support the temple of our body, in order that we as "joint heirs with Christ" and "sons of God" may accomplish for our Father the very utmost that our capabilities render possible.

THE END.

